THE ROLE OF HOLY IMAMS IN THE REVIVAL OF RELIGION

Allamah Seyed Murteza Askari

Translated by:
Jalil Dorrani

The Role Of Holy Imams (a.s) In The Revival Of Religion

Table of Contents

CHAPTER ONE:

DESCRIPTION OF THE HOLY PROPHET IN THE SCHOOL OF SUNNIS:

Here, we shall set forth some traditions which would create a tarnished image of the Prophet (S.A.W.A.) in the mind of those who are to believe in those traditions. In some of these traditions, the character of some other people have been preferred over the character of the Holy Prophet such that if any one accepts them, he would choose the opinion and views of those people rather than the view of the Holy Prophet (specially when they are contrary to each other) and would readily forsake the sayings of his holiship.

A prominent example amongst them is a chain of traditions well known as «Omar's Agreement».

These traditions can be found in the book of traditions belonging to the Caliphate school of thought such as in the **Shiahs**, **Musnads** and **Sunans**. Here, we shall narrate some of them from **Sahih Bukhari** and some other reliable books of the Caliphate School. [1]

AGREEMEN T OF CALIPH OMAR WITH HIS LORD:

It has been narrated that Caliph Omar said:

«I came to an agreement with my Lord on three matters:'

'Firstly that I told the Messenger of Allah as such: «O' Messenger of Allah! What is the harm if we establish the standing-place of Ibrahim as the place of prayer?»' Following my suggestion, this verse was revealed:

[Arabic text] [2]

'Appoint for yourselves a place of prayer on the standing - place of Ibrahim!

The second matter was related to 'Hijab' (veil): I proposed as such: 'O Messenger of Allah! You must order the females to cover themselves up because at present, everyone from the good and evil mingles with them. It was after this suggestion that the verse pertaining 'veil' was revealed.[3]'

The third matter too was related to the Prophet's wives: Due to jealousy and envy, the Holy Prophet's wives reached an alliance against him. I told them as such: If the Prophet overlooks your treason it maybe that Allah will provide him with much better wives than you. Moments later, a verse with similar contents was revealed:»

[Arabic text] [4]

Tayalesi in his 'Musnad' narrates Caliph Omar as saying: 'I came to an understanding with my Lord on four matters. Then, after mentioning the afore-said three agreements, he says: When the verse;

[Arabic text] [5]

Was revealed and thereby portrayed man in his complete sense, I said: [Arabic text] (Blessed be Allah, the best of the Creators).]

Later on, there came a revelation and this expression was added to the afore-said verse.

[Arabic text] [6]

The expositors of Sahih Bukhari - Ibn-Hajar (died in 852 A.H.) in 'Fathul-Baari' and Aini (died in 855 A.H.) in 'Omdatul-Qaari' have explained and interpreted the afore-mentioned traditions as follows:-

[Arabic text] [7]

The word [Arabic text] bas been derived from the infinitive [Arabic text] and this infinitive belongs to the mode of [Arabic text] which denotes cooperation and reciprocity of two persons in one affair. Of course, the action is attributed to one of the two who is also affiliated to the other and the other in reality is called [Arabic text] Actually, the narrated sentence of the Caliph implies as such:

«My Lord has come to an agreement with me with regards to my view and has revealed His Quran as per my opinion.»

The commentator says: "'For the sake of observing politeness and courtesy, the Caliph has attributed agreement to himself and not to his Lord. In other words, he has said: "I came to an agreement with my Lord and did not say: "Lord came to an agreement with me.'"

THE NUMBER OF AGREEMENTS RISE!

The number of consents which Omar-ibn-Khattab himself has narrated are not more than four. However, throughout the eras the number of such consents have apparently undergone changes.

For example, Abu Bakr-ibn-Arabi a jurist of the sixth century (died in 543 A.H.) has mentioned eleven such consents. [8]

After him, Ibn-Hajar an eminent commentator of Sahih Bukhari has gone a step further and writes in his book 'Fathul-Baari' as such: The maximum number of consents which we have collected in an explicit and evident manner are fifteen in number. [9]

The number of consents increase as such until they reach the figure twenty. Suyuti, a renowned scholar of the twentieth century (died in 911 A.H.) has emphasized the same in his book 'Tarikh al-Khulafa'. [10]

With regard to Omar's consents and agreements these traditionists and scholars have cited the tradition of the Caliph's son, i.e. Abdullah-ibn-Omar which on one occasion he says:

'No event took place where people had uttered some words about it and Omar too had uttered the same except that Quran on that occasion was being revealed as per the sayings of Omar. [11]

QURAN - FOLLOWING THE WORDS OF OMAR

Amongst the afore-mentioned consents, we see such examples which reveal that the Quran has adhered to the words and sayings of the Caliph Omar. As an example the Caliph himself narrates:

I said: 'O Messenger of Allah!

(A)

[Arabic text]

'How good it would be to set the standing-place Of Ibrahim as the place of prayer.»

And moments later the verse:-

(B)

[Arabic text]

On another occasion, he has said:

The Prophet's wives revolted against him (Out of jealousy and hassle with each other) and I addressed them as such:

[Arabic text]

«May be if the Holy Prophet divorces you then Allah will provide him with wives much better than you.»

After this address, a verse with exactly the same contents was revealed.

[Arabic text]

(C)

Moreover, he has said:

After the description of man's creation in the Holy Quran, I said: [Arabic text]

Then a verse with similar contents was revealed

[Arabic text]

(D)

In another tradition it has come down that a Jew approached Omar and said: 'Jibra'eel whom your helper (i.e. the Holy Prophet) remembers, is our enemy.'

Omar said:

[Arabic text]

«'Whoever is the enemy of Allah and His angels and His apostles and Jibra'eel and Meek'aeel, then surely Allah is the enemy of the unbelievers'.

After this event, a verse similar to Omar's phrase was revealed as such:

[Arabic text] [12]

These were some of the verses of the holy Quran which they say have been revealed by

adhering to Omar's statements.

AGREEMENT OF QURAN WITH THE CALIPH'S VIEWS;

Similarly, we come across such instances where God commands His Prophet to follow Caliph Omar's views and opinions.

For example, the Caliph himself narrates that he once told the Holy Prophet (S.A.W.A.) as such: 'O Messenger of Allah! Good and evil men happen to converse with your wives. You should command them to cover themselves with veil. Thereafter this verse was revealed:

[Arabic text] [13]

Another Instance: When Abdullah-ibn-Obayya (chief of the hypocrites) died, the Holy Prophet was called upon to offer prayers for him. Omar says: I got up and stood before the Holy Prophet and said: 'O the Messenger of Allah! Will you offer pray for Ibne Obayya, the enemy of Allah? Was it not he who on so and so a day said so and so a thing against you and Islam? and ... I swear by Allah that at that very moment this verse was revealed:

[Arabic text] [14]

'And never offer prayer for any one of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Apostle and they shall die in transgression.'

These were some examples which show that verses were revealed in agreement with Omar's views (as per what they say).

NOTEWORTHY CONCLUSION:

The most important outcome of these traditions are as follows:

(A) The status and position of Omar has reached such high levels that Almighty God accepts sometimes his words and views and reveals the verses of His holy Book as per his words and expressions.

(B) The Holy Prophet's rank and position, moral considerations and conceptual power have been reduced to such levels that he is placed below Omar's disposition and intelligence!

TRADITIONS CONCERNING 'VIRTUES'

The afore-said conclusion can also he witnessed in the chapter 'Traditions about virtues'.

Amongst them is a tradition which is narrated from Abu Zar as stating:

«Allah has placed the truth upon Omar's tongue and he speaks the truth.»

In some of the manuscripts of this tradition it has come down as such: «Allah has set the truth upon the tongue and the heart.»

This tradition has been narrated from Abu Sa'eed Khudri with three chain of transmissions, from Abu Huraira with two chain of transmissions, from Abdullah-ibn-Omar with thirteen chain of transmissions and from Abu Bakr too with thirteen chain of transmissions. [15]

Moreover, the following tradition has been narrated from Amir-ul-Mumineen Ali (A.S.) with nineteen chain of transmissions:

«Composure and faith are spoken on Omar's tongue.» Some traditions have it as «on Omar's tongue and heart». Yet, some of them mention as such:

«We, the companions of Muhammad (S.A.W.A.) who were in great number never denied that composure was prevalent on Omar's tongue.»

This expression has been narrated from Thareq-ibn -Shahab and Abu Saeed Khudri with two chain of transmissions and from Abdullah-ibn-Omar with thirteen chain of transmissions.

Again, a tradition has been narrated respectively in Sahih Bukhari, Sahih Muslim, Sunan of Tirmidhi, Musnad of Ahmad and Musnad of Tayalesi. Here, we shall narrate the tradition from Sahih Bukhari. As per this tradition, the Holy Prophet (S.A.W.A.) has said:

[Arabic text] [16]

«Amongst the nations before you, there were people with whom the Angels used to converse. If, amongst my nation any one is to be found with such a quality, he is none other than Omar.»

We may also present here the very tradition of Abdullah-ibn-Omar who said:

"People have not spoken about anything so that Omar too has spoken (the same) about them save the Quran being revealed in the very form which Omar had spoken." [17]

It has been narrated from Mujahid, a famous exegetist of Quran belonging to the School of Caliphate as such: 'Whenever Omar was giving his views and opinions, Quran was being revealed accordingly.' [18]

Also, they have narrated from Amir-ul-Mumineen Ali (A.S.) as saying: 'In the holy Quran there exists the views. and opinions of Omar'. [19]

From Bilal, it has been narrated as such: 'The Messenger of Allah said: 'If I had not been sent amongst you for the Messengership, then Omar would have been appointed for the same.' [20]

They have narrated a tradition from Uqaba-ibn-Aamer with nine chain of transmissions as such:

'I heard the Holy Prophet (S.A.W.A.) saying: 'If there was to be a Prophet after me, he would have been Omar-ibn-Khattab.' [21]

A similar tradition too has been narrated from Abdulla-ibn-Omar. [22]

TRADITIONS WHICH UNDERMINE THE POSITION OF THE HOLY PROPHET:

We see many traditions which, while promoting the position of others, have lowered the position of the Holy Messenger. Amongst them is a tradition whose narration they have claimed to he from the Holy Prophet (S.A.W.A.) and it is as follows:

'The sun has not risen on any man better than Omar.' [23]

THEY CLAIMED: THE PROPHET URINATED WHILE STANDING

From the same group, traditions have been narrated from the Caliph and Mughaira who have said:

The Holy Prophet went near the garbage can of some particular tribe and urinated there in a standing position! While in a standing position, he put his legs wide apart from each other. [24]

Another tradition claims that the Holy Prophet (S.A.W.A.) went near a garbage can which was placed behind a wall and urinated there in a standing position.

Thereafter, he asked for water and performed ablution. [25]

In another tradition, the narrator claims:

I wished to go away from that place but Hazrat called me towards him. I went forward and

stood behind him. [26]

Lastly, the fourth tradition goes as follows:

The Holy Prophet and myself were walking when suddenly Hazrat went towards a garbage can that was placed behind a wall and stood urinating just like downgrades do. I wanted to go away from him but he signaled at me to approach him. I went near Hazrat and stood behind him until he finished urinating. [27]

THEY WOULD CLAIM: THE HOLY PROPHET

USED TO EAT MEAT SACRIFICED AND PRESENTED FOR AN IDOL!

Now, we shall bring another tradition which has been fabricated and only devised to vanquish the personality of the Holy Prophet (S.A.W.A.) and raise the rank and position of others and yet consider them to be more superior than the Holy Prophet (S.A.W.A.).

Bukhari narrates from Abdullah-ibn-Omar as such: 'The Messenger of Allah met Zaid-ibn-Nufail at Baldah[28] at the time when Hazrat had not yet received any revelations nor had he been appointed as the Messenger. The Holy Prophet was spreading the table-cloth and had invited Zaid to accompany him in eating a piece of meat. Zaid refused to eat and said: I do not eat from what you sacrifice for the idols and except for that which is sacrificed in the name of Allah, I will not eat anything else. [29]

Ahmad-ibn-Hanbal narrates from Sa'eed-ibn-Zaid ibn-Amro-ibn-Nufail as such:

One day, in the city of Mecca, Zaid-ibn-Amro-ibn Nufail passed near the Holy Prophet and Zaid-ibnHarith. These two who were busy eating called Zaid to join them. Zaid said: 'O my nephew, I do not eat from what is sacrificed in the name of the idols.

Sa'eed says: Thereafter, the Holy Prophet was never seen to eat anything which was sacrificed for the idols. [30]

CONCLUSION OF THIS TRADITION

By paying attention to this tradition we can draw two conclusions:

(1) The human and spiritual position of Zaid, the cousin of the second Caliph, has been elevated and,

(2) The position of the Holy Prophet has been shattered and brought down below Zaid.

ANALYSIS OF THE TRADITION

Abdullah-ibn-Omar-ibn-Khattab had been born after the appointment of the holy Prophet's Messengership and had not seen the period before the Holy Prophet's appointment. Thus, how can his narration related to the period before the Prophet's appointment true!? [31]

Zaid-ibn-Amro-ibn-Nufail, father of Sa'eed was the cousin of the second Caliph i.e. Omar-ibn-Khattab and had died before the Holy Prophet's appointment. Historians narrate that Zaid had travelled to Syria in search of the true religion and afterwards did not succeed in returning to his homeland and died or was poisoned in Syria itself or on the way. [32]

Therefore, it was basically not possible for such a meeting to have taken place. (while the afore-mentioned tradition claims so)

The word [Arabic text] which has been used in the context of this tradition is the singular of [Arabic text] (Ans'aab».

[Arabic text] is the very stones which were placed around the Ka'aba and on which they would make sacrifices for the idols. [33]

TARNISHING THE IMAGE OF THE HOLY PROPHET'S FORE-FATHERS

In some of these traditions effort has also been made to shatter the position of the Holy Prophet's (S.A.W.A.) fore-fathers and ancestors. For example, Muslim narrates from Anas-ibn-Malik as such:

'A person addressed the Holy Prophet as such: 'O the Messenger of Allah! Where can my father be just now? (Who had already died).

The Holy Prophet replied: 'In the fire.'

When that man turned to go away, Hazrat called him back and said:

My father and your father are both in the fire. [34]

In some of these traditions which have been fabricated to shatter the position of the Holy Prophet, we see that precaution (so to speak) has been observed to a certain extent. That is to say, equality has been observed between the Holy Prophet and others as can be seen in the foregoing traditions and also in the traditions of Erbaaz-ibn-Salim.

Abu Dawoud in his 'Sunan', Ibn-Maaja, Tirmidhi and Daarami in their 'Sunan' and Ahmad in his 'Musnad' have narrated from Erbaaz-ibn-Salim who said:

«One day, the Holy Prophet (S.A.W.A.) stood amongst us and delivered a speech. He exhorted us so eloquently that the hearts of the listeners overflew with fear and tears rolled down their eyes.» They said: 'O the Messenger of Allah, perhaps this is your last exhortation. If it is so, then make your will. He replied: Cling to piety and pay attention towards Allah. Obey your ruler even though he may be al Habashi slave. After me, you will witness severe controversies. Under such circumstances it will be your duty to follow my 'Sunnah' (ways) and the 'Sunnah' of Khulafa-e -Rashideen and Mahdiyeen. As far as possible, you should strive to safeguard these 'Sunnahs'. [35]

ANALYSIS:

If we wish to analyze these traditions just like the way we examined the matter of commencement of descending of revelation and the matter of 'Gharaniq', it would take a tremendous while. Nevertheless, we shall examine in brief some of the more important ones

from among them.

EXAMINATION OF OMAR'S AGREEMENT

Traditions (dealing with Omar's agreement with God) or (God's agreement with Omar) reveal that either the Caliph used to set forth some matter before the Holy Prophet and make suggestions to him or that he used to forbid the Prophet from certain acts as a result of which special verses of the Holy Quran were revealed and it commanded the Holy Prophet to follow the sayings of the Caliph. First of all, we shall refer to those very verses and see for ourselves whether they are true of these claims or not:

A - AGREEMENT ABOUT THE STANDING-PLACE OF IBRAHIM

In Sahih Bukhari, the first mentioned case about Omar's agreements with God or vice-versa is as follows:

The Caliph told the Holy Prophet:

[Arabic text]

What is the harm if we set the standing-place of Ibrahim as the place of prayer?

Immediately after this, the Holy Prophet was addressed in the form of revelation with exactly the same words as the saying of the Caliph.

[Arabic text]

«Appoint a place of prayer on the standing-place of Ibrahim.»

ANALYSING THIS AGREEMENT

This statement is a part of a verse which is connected to verses 124 to 132 in Sura Baqarah. All of these verses speak about Ibrahim and mention the story of construction of Ka'aba and God's favour towards Ismail especially so in verses 124 and 125 which say:

> 'And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He.
>
> And when We made the House a pilgrimage for men and a (place of) security, and:

> Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And We enjoined Ibrahim and Ismail saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down; (and) those who prostrate themselves.

In the above verse, the sentence «and appoint for yourselves a place of prayer on the standing-place of Ibrahim» has not come by itself so that it can be true of the tradition of God's agreement with the Caliph. Rather, this sentence is a part of the verse 125 while this verse itself is a part of the verses 124 - 132 where all of these verses speak about three matters:

(i) About Ibrahim the intimate friend of the Merciful and his construction of the Ka'aba along with his son Ismail - Especially verses 124 and 125 mention that God out of His Grace, made Ibrahim as an Imam of the people as he had fulfilled the words of God.

(ii) He has made His House as the place of shelter and refuge for the people and,

(iii) In this House, people should make the standing-place of Ibrahim as the place of prayers.

From this description, it is clear that the sentence «Appoint for yourselves a place of prayer on the standing-place of Ibrahim» has not come by itself so that we can say: This sentence has been revealed as per the agreement with Omar's opinion.

Moreover, the talk in Quran about Ibrahim's standing-place is not confined to this particular instance only. Rather, in verses 95 - 97 of Sura Al-Imran too, we read as such:

'Most surely the first 'House' appointed for men to the one at Mecca, blessed and a guidance for the nations.

In it are clear signs, the standing-place of Ibrahim and whoever enters it shall be secure.' In these verses too God has, first of all, reminded us about the matter of Ibrahim's obedience. Thereafter, He has reminded us about His House and its holiness and the fact that there are clear signs from Him in this House especially the standing-place of Ibrahim.

This analysis obviously proves that especially the matter of his standing-place and the reverence of the House of God have appeared in succession in two sets of verses and in two places of the holy Quran uniformly and the standing-place of Ibrahim has not come once or separately by itself in one sentence so that we can say:

In this case, God has followed the words of the Caliph.'

B- AGREEMENT ABOUT THE PROPHET'S WIVES

Again, in the same tradition, the Caliph says:

Out of envy, the Holy Prophet's wives formed an alliance against him. I told them: 'If the Prophet divorces you, may be Allah in return will provide him with better wives than you'. Then a verse similar to this utterance was revealed.

ANALYSING THIS AGREEMENT

This sentence too has not come all by itself so that we can say: The Caliph said this sentence and the verse was revealed in conformity with his assent. Rather, this sentence is a part of the fifth verse of Sura 'Tahrim' and all the verses of the said Sura; especially the first six verses have been revealed in connection with Ayesha and Hafsah, the two wives of the Prophet. It is obvious that the entire verses have come with regards to one matter (only) just as the same can be seen from the following:

'O Prophet! Why do you forbid (yourself) that which Allah has made lawful for you; you seek to please your wives; and Allah is forgiving, Merciful.

Allah indeed has sanctioned for you the expiation of your oaths and Allah is your Protector, and He is the Knowing, the Wise.

And when the Prophet secretly communicated a piece of information to one of his wives (i.e. Hafsah) but when she informed (Ayesha) of it, and Allah made him to know it he made known part of it and did not recount the other part; so when he informed her of it, she said: Who informed you of this? He said:

«The Knowing, the One Aware, informed me.»

If you both turn to Allah, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely Allah it is Who is his Guardian and Jibra'eel and the virtuous one amongst the believers (as per the common and specific traditions the virtuous one amongst the believers is said to be Ali (A.S.) and the Angels after that are the aides.

Maybe, his Lord, if he divorces you, will give him in your place wives better than you - submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins'.

It is self-evident that the afore said sentence (Maybe that Allah will provide ...) is only a part of this incident and one cannot say that this sentence has been solely revealed in conformity with the sayings of Omar.

C - AGREEMENT WITH REGARDS TO THE

SENTENCE: 'BLESSED BE ALLAH... [36]

Tayalesi in his 'Musnad' narrates from the Caliph as such: 'When the verse ... [Arabic text] came to an end and it described the creation of men, I said: [Arabic text]

After this, another revelation came as a result of which Omar's sentence was added to the first verse.

ANALYSING THIS AGREEMENT

The sentence: [Arabic text] too is a part of 1 verse No. 14 of Sura Muminun and this verse itself alongwith the previous and the following verses mention this matter as follows:

'And certainly We created man of an extract of clay,
Then We made him a small seed in a firm resting-place,
Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.

Then after that you will most surely die. Then surely on the day of resurrection you shall be raised.

It is very clear that the afore-mentioned verses are speaking about the stages of man's creation until the time when man reaches perfection and then dies and once again becomes alive on the day of resurrection. It is also clear that this verse like the other afore-said verses speaks about one topic and one matter. All these sets of verses have been revealed to the Holy Prophet at one time while the tradition of agreement says: Allah first revealed these sets of verses to the Holy Prophet without the sentence [Arabic text] [37] and the Prophet too read out these verses to the Muslims devoid of this sentence.

By hearing these verses, Omar uttered the sentence [Arabic text]. God becoming pleased of this sentence added it to His Book after taking it from Omar!

Astonighing indeed! We really don't know what to say in this regard!!

Whatever verses about Omar's agreement with God have been analysed are adequate and we may say that all the (other) agreements of the Caliph too are the same as these ones. Traditions concerning agreements of Omar say: First, the Caliph would utter a sentence and then God liking that sentence would include it in His Quran.

However, in our review, we saw that the related sentences are not sentences which have come

all alone so that we can say that the traditions about Omar's agreements are in conformity with them. Rather all those sentences are only a part related to some affair which has been described by a number of verses.

EXAMINING OMAR'S AGREEMENT IN THE LIGHT OF TRADITIONS

Over here, we shall review a few instances of Omar's agreement with God or vice-versa from the view-point of traditions.

A - ABOUT THE VEIL OF THE HOLY PROPHET'S WIVES

Tradition about this particular agreement has come down in Sahih Bukhari and the verse regarding the same has come in Sura Ahzab as such: 'O Prophet! Say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper that they may be known and thus they will not be given trouble; and Allah is Forgiving, Merciful. [38]

If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbours in it but for a little while;

Cursed: Wherever they are found they shall be seized and murdered, a (horrible) murdering.

(Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah,

ANALYSING THIS AGREEMENT

In the first verse of this set of verses the Holy Prophet's wives and other believing women have been commanded to cover themselves so that they are not recognized and hence remain free from any trouble and mischief.

The next verse talks about those who wish to create mischief against the believing women and declares that if they do not desist from this act, they would be either killed or banished from the city.

Thus, the verse about veil has been revealed on the occasion of an incident. for perceiving this, one should refer to those traditions which clarifies this matter.

Now, we shall set forth some of them.

OCCASION OF REVELATION OF THE

VERSE OF VEIL FROM THE VIEW-POINT OF TRADITION

In this regard, traditions have come down from Ibn-Abbas, Anas-ibn- Malik, Muhammad-ibn-Ka'ab Qurzi and others where all have come down in one manner. For the sake of brevity, we shall mention here a few traditions without mentioning the repetitive sentences.

Their sayings are as follow:

Since the Holy Prophet did not possess a house of his own in Medina (after migration) he resided in the house of some of its local citizens. Those houses were small and narrow. The Holy Prophet's wives and the other Muslim women used to leave the house at night and go to the surrounding areas for easing nature. Some of the lewd youths of Medina who would stroll the street at night used to disturb and haress the women with exception of those ladies wearing a veil as they thought them to be noble. Those women who were veilless were considered by them to be slave-girls and hence they would approach them.

In another tradition it has come down as such:

A person amongst the hypocrites used to trouble and haress the believing women and when he was asked to refrain from this act he would say: 'I thought she was a slave-girl.' For this reason, God commanded the women to avoid dressing themselves like the slave-girls and instead to cover themselves with the veil (except for one eye) so that they would be recognized as the noble-women.

IBNE-ABBASS NARRATES:

God commanded the believing-women to cover themselves with the veil and make an opening only for one eye whenever they wanted to leave the house for the purpose of easing nature. [39]

UMM-SALMA NARRATES:

After the revelation of this verse whenever the Ansar women used to depart from their houses, their heads would look black like a raven. This was because of the black veils which they had put on their heads.

ANOTHER TRADITION FROM AYESHA

They used to make their covering double-purpose and put over their heads and then attend the congregation prayers led by the Holy Prophet. At t hat moment, their heads were resembling the raven because of the black veils.

The relation of these traditions with the afore-said verses are clear and as per the above discussion, the command for wearing veil is not meant for the Prophet's wives only, so that we can say: God while agreeing with Omar, commanded the Prophet's wives to cover themselves. Rather, the verses on veil were revealed because of the harassment brought about by immoral and sickly youths of Medina against the believing-women of that time. This trouble and harassment caused by the immoral men is present even today and will continue till the end of time. At that time too, the corrupt people used to bring such excuses and other excuses too one after the other!

B - ABOUT ENVY AMONGST THE PROPHET'S WIVES:

In our examination of the verses of Quran with regards to this agreement, we saw that the verses clearly stipulate that two of the Prophet's wives joined hands against him. The verses of Sura Tahrim where the sentence [Arabic text] is a part of it had been revealed in this very regard. If we refer to the traditions, we will find thirty more traditions which stipulate that these two women were none other than Ayesha and Hafesah.[40] Here, we will restrain ourselves by bringing only one tradition:

In Sahih of Bukhari, Sahih of Muslim, Sunan of Tirmidhi and other books, this tradition has been narrated from Ibn-Abbass who said:

«I was very eager to question the Caliph about the identity of those two women with regards to whom the holy Quran says: 'If you both turn to Allah then indeed your hearts are already inclined (to this).'» This question remained until the Caliph left for the pilgrimage of Hajj and I too accompanied him. On the way towards Mecca, he stepped on the roadside for the purpose of easing nature. I too followed him. Moments later he came back and began to take ablution. I was pouring water on his hands and while doing so, I said: 'O Amir-ul-Mumineen! Who are these two wives of the Holy Prophet about whom the Quran says: 'If you both turn towards Allah, then indeed your hearts are already inclined (to this).' He replied: 'Astonishing indeed 'O son of Abbass! Those two women were Ayesha and Hafesah... [41]

This tradition and tens of other traditions are unanimous that the said verses have been revealed with regards to only two of the Prophet's wives i.e. Ayesha and Hafesah. As such there is not any reason to believe that all the Prophet's wives conspired against him and the Caliph uttered the afore-said sentence and then God in agreement with him revealed the same against the Prophet's wives.

C - ABOUT THE COMMANDMENT ON PROHIBITION OF WINE

The examination of this agreement requires more than all the other agreements and a reference to the traditions in order to know the 'occasion of revelation'. Here, we shall mention a few of those traditions:

It has been narrated from Omar who said:- When the commandment of reverence and prohibition of wine was revealed, I said: 'O Lord! with regards to wine, send down for us a clear exposition.

Immediately after this utterance, a verse which is in Sura Baqarah was revealed:

[Arabic text] [42]

«They ask you about Intoxicants and games of chance. Say: In both of them there is a great sin....

Omar was called for and this verse was recited before him. However not finding himself convinced, he once again said:

'O Lord! with regards to wine, give us a clear exposition.

Then, a verse from Sura Nisa was revealed:

[Arabic text] [43]

«O you who believe! do not go near prayer when you are intoxicated.»

Thereafter, a proclaimer on the Holy Prophet's side would cry out in public gathering for prayers as such:

«Be aware! nobody who is in the state of intoxication should attempt to perform prayers.»

Once again, Omar was called and this verse was recited for him. However, he once more said:

'O Lord! send us a clear and manifest exposition concerning the subject of drinking wine!

As such, this verse was revealed:

[Arabic text] [44]

«The Satan only wishes to cause enmity and hatred to be sprung among you by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayers. Will you then desist? (or not? Quit it so that you will not fall prey to the conspiracy of Satan)! At this juncture, Omar said:

«We have quited! We have quited![45]»

Tabari has brought a detailed account of this incident in his Exegesis as follows:

Abul-Qamus Zaid-ibn-Ali says: On three occasions God sent revelation concerning wine drinking. The first verse was as follows:

[Arabic text]

«They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men and their sin is greater than their profit.»

After the revelation of this verse some of the Muslims were yet drinking wine so much so that two amongst them joined the congregation prayer in the state of intoxication and while praying they began using obscene words. For this reason God revealed the following verse:

[Arabic text] [46]

However, there were still some people who used to drink wine but definitely not at the time of prayers. This continued until according to the narration of Abul-Qamus, a person who was in the state of intoxication unknowingly began to recite an elegy in the battle of Badr for the dead ones amongst the polytheists. This news reached the Holy Prophet (S.A.W.A.). In a state of anger and with his cloak being dragged over the ground he approached that man. The man thinking that the Prophet wanted to punish him with that which he had in hand said: I seek refuge in Allah from His wrath and the wrath of His Messenger. I swear by Allah that I will no more drink wine. After this, God revealed an explicit order with regards to wine as follows:

[Arabic text] [47]

«O you who believe! intoxicants and games of chance and (scarifying in the name of) stones set up and (dividing by) arrows are only an uncleanliness, the Satan's work; shun it.... Will you then desist?

Over here, Omar-ibn-Khattab said:

[Arabic text] - We have desisted, we have desisted! [48]

Tabari says: A person drank wine and then recited an elegy for the dead polytheists of the battle of Badr. Tabari does not mention his name but 'Abshiyc', the author of «Al-Mustatraf» has mentioned so and in his narration he says as follows:-

...so some of the Muslims continued to drink wine while some desisted from doing so until Omar who was in the state of intoxication held a piece of a camel's jaw-bone in his hand and struck it on Abdul Rahman's head. Thereafter he sat down and while reciting the poem of Aswad-ibn-Yafor began elegizing the dead polytheists of the battle of Badr....

This news reached the Holy Prophet (S.A.W.A.) who left the house in the state of anger. His rage was so severe that his cloak was being dragged on the ground and he started to beat him with what he had in hand. Omar said. I seek refuge ill Allah from His wrath and from the wrath of His Messenger.

At that moment, God revealed the following verse:

[Arabic text]

Then Omar said: 'We have stoppedd, we have desisted!' [49]

Qurtabi has brought another piece of this incident in his exegesis (of Quran) and has narrated from Sa'eed-ibn-Jubair as follows:-

The people continued their ignorant customs and practices until God continued issuing commands for the prohibition of the same. In the early days of Islam, the Muslims were drinking wine until the verse

[Arabic text] was revealed.

The people said: We drink wine because of the advantages that it has and not because of its harmful effects. This state continued until a ma n drank wine and lead the people in prayers. While reciting a verse from the holy Quran he said:

[Arabic text]

'O unbelievers! I worship that which you worship.

Thereafter this following verse was revealed:

[Arabic text]

Here, a group of Muslims said: 'We shall drink wine but not in the state of prayers.... [50]

A section of this incident can also he seen in a tradition narrated by Hakim Naishaboouri from Imam Amir-ul-Mumineen (A.S.)

Imam says: 'Before the revelation of the commandment on prohibition of wine, a man from Ansar had invited us to his guests. We accepted his invitation. We stayed in his house until the time for mid-night prayers approached. Later a person stood forward and led the congregation prayers. While reciting the sura 'Kafirun' he made an error in recitation. For this reason the verse, [Arabic text] was revealed.

Thereafter Hakim Naishaboouri says:- Concerning the conditions of authenticity from the view-point of Bukhari and Muslim this tradition is an authentic one.

However, they have not narrated it. Thereafter, he adds: In this tradition, there exists a great interest and it is this that the Khawarij have attributed this intoxication and wrong recitation of prayers to Amir-ul-Mumineen - Ali-ibn-Abi Talib and not anyone else!! But, Almighty God has proved his innocence and purity through this very tradition and just as mentioned before Imam himself has narrated the incident with reference to someone else. [51]

* * *

Verily, such was the incident of Omar's agreement with his Lord. We have brought these examples in brief and have described them as examples which can lead us recognize the reality of all other consents so that the readers realize that the reality of these consents are not something outside the scope of these examples.

TRADITION ABOUT T HE HOLY PROPHET URINATING WHILE STANDING!?

The second incident in which we were able to do some sort of a research is the matter of passing urine in a standing position God forbid - attributed to the Holy Prophet (S.A.W.A.) But, if we examine the books and other sources, we will witness some facts fully contradictory to this matter.

Ayesha says:

'Reject the saying of the one who narrates for you that the Messenger of Allah (S.A.W.A.) urinates in a standing position. He has never performed this act but in a religiously

recommended manner, i.e. in a sitting position.[52]

Mughaira-ibn-Shuaba narrates:

'Whenever the Holy Prophet (S.A.W.A.) used to go to ease nature, he would keep himself completely far away from the people.' [53]

Abdur-Rahman-ibn- Abi Qarrad says:

'I went with the Holy Prophet to a far off spot for easing nature and in fact, whenever Hazrat wanted to do this act, he would completely keep himself away from all others. [54]

Abu Musa narrates from the Messenger of Allah (S.A.W.A.) who said:

'Whenever anyone amongst you wishes to ease nature he should search for a suitable place for this act. [55]

Omar says: 'When the Holy Prophet (S.A.W.A.) saw me urinating in a standing position, he said: 'O Omar, do not urinate while standing. Thereafter, I never urinated in a standing position. [56]

Jabir-ibn-Abdullah Ansari has said: 'The Holy Prophet (S.A.W.A.) has prohibited us from urinating in a standing position.' [57]

In spite of such numerous sayings and commands why is there so much fuss over making an issue of the Holy Prophet (God forbid) performing such an act in the manner claimed? In this regard, we shall not say anything and the clear-sighted readers can perhaps find the answer to this question from the following points:

In 'Sunan' of Ibn-Maaja we find the following matter:

'It was the habit of some of the Arabs too urinate in a standing position.' [58]

Malik in his 'Muta' narrates from Amro-ibn -Maimun who said:

'I had witnessed Abdullah-ibn-Omar urinating while standing.' [59]

The second Caliph, Omar-ibn-Khattab said:

'Urinating in a standing position is a better form of easing natural need.' [60]

EATING MEAT SACRIFICED IN THE NAME OF THE IDOLS

The third tradition which we would like to briefly ponder over is the matter of eating meat sacrificed for the idols and the blasphemy and polytheism of the Holy Prophet's forefathers - God forbid - !

In order to know the Holy Prophet's condition during the period of ignorance, it would be most worthy to refer to his best companion and his most intimate disciple i.e. Amir-ul-Mumineen Ali (A.S.) so that we realize what he has to say about Hazrat's behaviour and conduct:

[Arabic text] [61]

'From the time of his (i.e. Holy Prophet's) weaning, Allah had put a great angel with him to take him along the path of high character and good behaviour throughout the day and night.'

Imam Baqir (A.S.) too has specified the same fact in this manner:

[Arabic text] [62]

'The Almighty Allah commissioned an angel for all His Prophets and right from the time of Hazrat Muhammad's weaning, He sent His greatest angel for him in order to protect and guide him on the path of goodness and high character and dissuade him from evil nature.

With regards to the Holy Prophet's forefathers too we shall now refer to the Ahl-e-bayt school in order to see what they have said about them.

Imam Sadeq Jafar-ibn-Muhammad has narrated from his father who has narrated from his grand-father who has narrated from Hazrat Amir-ul- Mumineen (A.S.) that the Holy Prophet (S.A.W.A.) said:

[Arabic text] [63]

'O Ali! Abdul-Muttalib (my grandfather) never used to worship and gamble with arrows called as «Azlam» which were objects of idol-worshipping and gambling.

He never used to worship before the idols and never would he eat meat of animals slaughtered on the fixture for the idols.

Asbagh-ibn-Nabatah says: I heard Imam Amir-ul-Mumineen (A.S.) say:

'I swear by Allah that neither my father (Abu Talib) nor my grand-father Abdul-Muttalib nor (his father) Hashim and nor (his father) Abd-Munaf ever worshipped any idol.

He was asked: Then what did they worship?
He replied: They used to recite 'Namaz' (prayers) on the path of the upright religion of Ibrahim and they held on to his ways and customs.

These were some of the sayings of Ahl-e-bayt about the Holy Prophet's forefathers.

THE EVIL CONSEQUENCES OF SUCH TRADITIONS ON THE BELIEFS OF MUSLIMS

In the traditions of the Caliphate School we find the following narrations:

A - It has been narrated that the Messenger of Allah, (S.A.W.A.) before his appointment had once invited Zaid-ibn-Amro-ibn-Nufail to accompany him in eating. On the table-cloth, meat could be found. Zaid refused to eat and said:]

'I do not eat that which you sacrifice for the idols. I only eat that meat (of animals) which has been slaughtered in the name of Allah'.

B - It has been narrated that the Holy Prophet (S.A.W.A.) after his appointment had told someone as such: 'My father and your father will be in the fire of hell.'

C - It has been narrated that the Holy Prophet while urinating in a standing position called Huzaifa who came and stood behind Hazrat until he finished passing urine.

D - It has been narrated that Hazrat being caught under the spell of the magicians was thinking that the work which he had not (yet) performed has been performed by him.

E - It has been narrated that on the day of 'Eid' two little girls were singing in the presence of the Holy Prophet, then Abu Bakr entered and said: 'Song and music of Satan!? Song and music of Satan!?'

The Holy Prophet said: Leave them, O Abu Bakr. Every nation has some festival and today is our festival. (Eid-e-Fitr or Qurban)

F - It has been narrated that on the day of 'Eid', the Holy Prophet carried Ayesha over his back such that her head rested on the Prophet's shoulders and her cheek touched the Prophet's cheek in order that she could see the Habashis (Ethiopians) performing in the mosque of the Holy Prophet.

Omar entered the mosque and prevented the Habashis from their act. The Holy Prophet said: Leave them alone O' Omar and then he told the Habashis as such:

'O Habashis, be free and in peace.

G - It has been narrated that when the people who were witnessing the Habashis singing and dancing saw Omar approaching, they began to disperse. The Holy Prophet said: I am seeing the Satans of Jinn and men fleeing from Omar'.

H - It has been narrated that Baridah was playing on a tambourine in the presence of the Holy Prophet. As soon as Omar entered, he took away the tambourine and sat over it. The Holy Prophet said: 'O Omar, Satan fears you!'

TRADITION ON THE HOLY PROPHET CURSING THE MUSLIMS

Traditions which reveal the Messenger of Allah cursing the Muslims are numerous.

In reply to those who would ask him about this very matter, he would say:

«I have made a pledge and covenant with my Lord that I am one human-being - I become happy just one ordinary human-being becomes happy and (at times) I become angry just as they become angry (due to various material factors). So, O my Lord, whomsoever I have cursed from my nation and he was not worthy of that curse, make him gain the favour and closeness on the Day of Judgement!»

In another tradition he has said: 'O Lord whomsoever I have harmed or used indecent words or cursed or lashed (with a whip) turn this deed of mine into a source of mercy and purity for him and a means of proximity in thee.

THE HOLY PROPHET CONFESSED HIS IGNORANCE IN SOME OF THE WORLDLY MATTERS

Traditions of the Caliphate School of Thought:

Hazrat had forbidden the insemination (i.e. pollination of the female date- palms) of the date palms. In that year, the palms did not bear useful dates. Hazrat asked: Why have those date-palms become fruitless?

They replied: It was because of your so and so instruction.

He said: You are more acquainted than me in the worldly affairs.

FORGETFULNESS OF THE HOLY PROPHET IN 'NAMAZ' (PRAYERS)

Traditions say. Once, the Holy Prophet had not finished more than two rak'ats (units) of his night prayers that he arose from his place and leaned himself over some wooden piece in the mosque. The people said: Have you forgotten the remaining portion of the prayers or is it that the rak'ats (units) of prayers have been reduced? He re plied: No, I have forgotten and it is not that the prayers have been shortened.

However, when all reminded him together about the recitation of two units of prayers, he returned back to the prayer - niche and finished the remaining prayers in congregation with them!

THE HOLY PROPHET RECITING PRAYERS IN
THE STATE OF 'JANABAT'
(unwashed from a sexual intercourse)

Traditions say: One morning, when rows were formed for the congregational prayers, the Messenger of Allah took his position at the prayer-niche in order to lead the people in prayers. All of a sudden he remembered that he had forgotten the major ritual ablution. He turned towards the people and said: 'Remain in your places until I return. Thereafter he went to his house, took the major ritual ablution and then came back to the mosque while drops of water of ablution were still dripping from his head. Moments later, he recited the 'Takbeer' (inaugural phrase - God is Greatest -) and commenced his prayers.

CONCLUSION

Whatever mentioned so far concerns the ethical personality of the Messenger of Allah (S.A.W. A.). There are (yet) other traditions which are related to his prophetic mission, the divine revelation and the propaganda of the same to the people which is the foundation of Hazrat's missionary character.

A - Traditions say: As he had forgotten some verses of so and so chapter, he would omit them at the time of recitation of the same. One day when he heard a Muslim man reciting the same forgotten verses in the mosque he said: 'May Allah bestow His Mercy on him. He has reminded me of what I was omitting from the Quran.']

B - Traditions mention that when the Holy Prophet was receiving revelation for the first time at Mount Hira, he doubted in the Angel carrying the revelation least he may be a Satan or Jinn wanting to beguile him. In that very matter of revelation too, he fell into doubt - least the words of revelation are like the cadence of the soothsayers which the Satan or Jinn inspires them and he too has become a soothsayer. Thus the Messenger of Allah (S.A.W.A.) doubted as such in the heavenly revelation and in the divine emissary until a Christian scholar delivered him from the state of wandering and perplexity and made him steadfast in his affairs.

C - Moreover, there are much greater tradicements than these, such as the myths level led against the Holy Prophet that the Satan was able to beguile him and make him utter some words of honour in praise of the idols such that the Prophet failed to distinguish the truthfulness of revelation from Satan and the true (divine) words from the cadence of Satan. As such, he would recite the Satanic words thinking them to be a part of heavenly revelation.

The calamity in some of the traditions can be seen reaching to such pinnacle where God commands His Prophet to follow others in the matter of legislation of laws. In traditions it has come down that Quran is dependent on the views and opinions of some of the common people. For example:

D - The Messenger of Allah was about to recite 'Namaz' (prayers) over the dead body of Abdullah-ibn Abi Munafiq when Omar prevented him from doing so and said:

'Has not Allah prohibited you from reciting Namaz over the hypocrites?'

The Messenger of Allah said: I have the option between two affairs that Allah says:

[Arabic text]

Whether you seek forgiveness for them or not (is the same); even if for seventy times you seek forgiveness for them, God will never forgive them.

In spite of this, the Prophet prayed over the dead body of Abdullah.

Thereafter, this verse was revealed:

[Arabic text]

'And never offer prayer for any one of them who dies and do not stand by his grave!

E - Similarly, their narration that a divine revelation commanded the Muslims to appoint for themselves a place of prayer on the standing-place of Ibrahim. This revelation came as per the suggestion of Omar.

F - Likewise, the divine command ordering the Prophet's wives to cover themselves in veil was in the same manner.

Besides, there are yet many more other examples which have been narrated in books of hadith, exegesis (of Quran) and Manaqib (eulogistic biographies) for the sake of brevity, we will avoid mentioning them.

THESE TRADITIONS CREATE A SPECIAL
INSIGHT IN THE CALIPHATE SCHOOL

As per the afore-said traditions, the Holy Prophet's forefathers and ancestors were unbelievers and idol worshippers while the others were following the upright religion of Ibrahim. Likewise, the Holy Prophet too was the same as he used to eat meat which was sacrificed for the idols while those following the upright religion abstained from consuming such meat.

As such, during the days of ignorancy, there were people who were more superior (God forbid) than the Holy Prophet.

Later on, when the Prophet was appointed to the post of Messengership, one Christian man was more discerning than the Prophet in the matter of Messengership and if it was not for this Christian scholar, the Prophet would have failed to perceive his own mission. Thus, this Christian man possessed greater insight and clear-sightedness than the Prophet and that too after the latter's appointment to the position of Messengership!!!

The Holy Prophet's behaviour after appointment was such that he used to urinate in public in a standing position and like the other he would become influenced by sorcery as a result of which his common sense would be affected. In some cases, others were better off than him like on the occasion when he forgot one or two units of prayers and others reminded him of his forgetfulness.

The Holy Prophet forgets his 'janabat' (unwashed from having had sexual intercourse) and leads the people in prayers. At that moment he remembers that he is in the state of 'janabat'.

The Holy Prophet curses, abuses and uses indecent words against the believers whereas most of his followers are innocent of these affairs.

Out of blunder the Holy Prophet prohibits the people of Medina from insemination of the date-palms and the dates in that year get spoiled. The Prophet makes such a prohibition while (even) the children residing in palm- lands are aware of this matter. As such, these children are more clear-sighted than the Holy Prophet in worldly affairs.!!

The Holy Prophet carries his wife on his back in such manner that her cheek rests on his cheek so that she can see the dance and play of the Habashis (Ethiopians) in the mosque. This occurs at the time when majority of Hazrat's followers refrain themselves from such an indecent act. Thus, the common Muslims are more preferable to the Prophet.!!?

The Holy Prophet listens to music and in fact approves it. However his companions like Abu Bakr and Omar abstain from it! Thus, these two are more superior than the Prophet.!!?

The Holy Prophet drops some verses of Quran at the time of recitation as he forgets them.!!.? He remembers them only when other reciters (of Quran) recite them. Thus, they are better and more preferable than the Prophet.?!!

THE REASONS BEHIND THE DISSEMINATION OF SUCH TRADITIONS IN THE CALIPHATE SCHOOL OF THOUGHT

The materialistic life of the Caliphs which was full of sport and foul play, debauchery, fornication and corruption and their plunge into the sea of pleasures and passions was fully incompatible and inconsistent with the position of Caliphate which they claimed: i.e. the succession to the immaculate prophethood and pureness from such acts.

It is obvious that this contradiction has been instrumental in impairing their dynastic rule.

Thus, it was necessary in this school of thought to attribute traditions to the Holy Prophet and present his (wrong) deeds to be lawful in order to justify the deeds of the Caliphs.

The story of these Caliphs is similar to the story of the Governor-General of Baghdad who never used to accept bribe.

This story which was famous amongst the people of Iraq goes as follows:

One of the Governor-Generals of the Uthmani Kingdom who was nominated in Baghdad was a simple and kind-hearted man. As such, he used to refuse to accept bribes. For this reason, the officials and near ones became deprived of accepting bribes and those who could fulfil their aspirations through bribes were deprived of the same and they were bought at bay.

One amongst them believed that if all acted upon his plan then they could once again have access to bribes. Thus, as per his plans all agreed to meet the Governor the next morning and prejust him as a sick person and pray to God for his fast recovery. The next morning, when they implemented their plan their sayings had its effect on the Governor and he was led to error. He felt uneasy until he fell in bed.

At that moment, the main person who was behind this plan called cone of the government officials and gave him some amount of money and instructions to buy some sheep and then sacrifice them and give them in charity for the fast recovery of the Governor.

After this, each of those who had designed this plan were taking precedence over each other in paying the Governor a visit. They were complimenting him for the disappearance of the signs of his illness and were every now and then saying: Praised be God; mediation is very

near; for God has accepted our charity. In this way, the Governor arose from the bed and returned back to the seat of governorship.

The next day, the designer of this plan brought a bag full of money for the Governor and said: This bag has been given by so and so a person to the Governor as a gift or bribe in order to win votes. The Governor refused to accept the money. That man said: Didn't you see how God accepted bribe from us and as a result saved you from this terrible sickness!?

With this reasoning, the Governor fell into vain greed and accepted the bribe. In this way, the door for bribe-taking was opened for one and all....

The story of the Caliphs too was just the same. They wanted to have sittings of joy, play tambourine, sing and make all the unlawful acts (just as the same can be seen in the historical books like Al-Aagani Abul Faraj Esfahani) permissible for themselves. The enigency of rulership called for fabrication of traditions for the admissibility of the deeds and actions of the Caliphs (by propagating that the Holy Prophet of Islam was himself involved in such deeds).

Therefore it is quite obvious as to what was the basis and need for such type of traditions. Unfortunately, the European orientalists and Islamologists have relied more on such traditions and have clunged to them in order to justify their personal motives.

Why do the orentalists set such types of traditions as a pretext!?

The Christian evangelists and the Jewish rabbis have strived in their Eastern and Islamic research to present the Quran as the outcome of human mind (negating the revelation) and Islam as a terrestrial phenomenon.

For achieving this aim, what was better than presenting proofs from Islamic documents.

However, as they could not find their aim and motive in the authentic references and sources of Ahl-e-bayt, they forsook them altogether and referred to the Caliphate school. Of course in this school too, they relied (only) on those traditions by means of which they could attain their objectives and did not pay attention to those correct traditions which could be seen here and there in this school which was found to be contradictory to their motives.

For example, the orientalists disregard the following incident which has been narrated from Amir-ul-Mumineen. In that tradition, Hazrat Ali declares his presence at the outset of descension of revelation and says: I heard at that moment a sound of shimpers and the Prophet said: This is Satan who is groaning as he has become dejected with his worship.

They have turned their face away from such types of traditions which can be abundantly

found in the school of Ahl-e-bayt and have instead referred to the Caliphate school. Moreover they have relied on those traditions which help in fulfilling their sinister objectives and that too such traditions whose narrators were not at all present so that they could have a correct narration from them.

By relying on these traditions, the biased orientalists have narrated that the Messenger of Allah became doubtful in the matter of revelation and thought that whatever was being revealed upon him was in fact the soothing words of the soothsayers which Satan has inspired to him. In this manner, the Holy Prophet too is a soothsayer like the other soothsayers.

However, they have not narrated the good and authentic traditions which can he seen in the Caliphate school and if at all they have narrated them, they have expressed their doubt. For example, the tradition that the Christian scholars and Jewish rabbis have years before the Holy Prophet's appointment, informed his near ones that he was the same Prophet about whom the past Prophets have given glad-tidings....

* * *

The orientalists have disregarded tens of other such traditions and halve referred to traditions which portray an abominable and ugly picture of the Holy Prophet so that under the light of these traditions, they could wishfully create a blot on his heavenly visage.

Likewise, they have made an uproar out of the 'Charaniq' fable narratives and set them as documents and have psychologically and sociologically analysed them. However, they have never referred to what the student of Imam Sadeq (A.S.) i.e. Hashim-ibn-Hakam al-Kalbi has narrated and have never accepted his narrations which happen to be a contradiction to the traditions belonging to the Caliphate school so that they would realize that it was the Quraishite polytheists (and not the Prophet) who used to utter these sentences in praise for the idols and Sura Najm has been revealed to rebuff them.

That which was befitting their personal desires was mentioning the following:

In the worldly affairs of the people, the Holy Prophet has given commands contrary too science and knowledge like the command for non-insemination of date-palms as a result of which he inflicted a heavy economic loss upon the farmers of Medina. And when he realized his mistake he said:

«You (all) are more aware and well-acquainted than me in the worldly affairs.»

This attitude is in agreement with the insight of Christianity and the like of them who say: Leave (alone) the affairs of Casear to Casear himself and whatever is related to God leave it to Him!

Consequently, if the Muslims wish so, they can take from the East and West the matters related to economical and social regulations. (This case too is spawned by their material reflection. They say: 'Religion appoints a person and regulates his relationship with God. However his social connection should be defined by Eastern or Western systems and regulations).'

THE EFFECT OF SUCH TRADITIONS ON ISLAMOLOGY (THE BELIEFS AND THOUGHTS OF MUSLIMS)

Apart from what we have said, there are yet other effects which are as follows:

A - The previously mentioned traditions and numerous others like them which can be found in the Islamic sources and references of the Caliphate school create a special kind of belief for those believing in them. (Which is commensurate with the traditions itself). For example, the saying of some of the Islamic groups that the Holy Prophet possesses no kind of privilege over the others. I once heard the same from one of their learned scholars when I was on a journey. (He said:

«Like me, Muhammad too was an ordinary man because death befall him!!») This sect believes that the dignity of the Messenger of Allah from the view-point of conveying the divine Messengership from God to the people is like the dignity of the one despatching letters (or rather a postman). Just as a postman does not possess any privilege over the sender or receiver of a letter and only fulfills his duty of despatching the letters, The Holy Prophet too in the same manner is regarded (only) a conveyor of divine message and possesses no privilege over the others! It is for this reason that this sect has not thought as necessary, the respect due for Hazrat's grave or his remains, and have rejected the matter of seeking benediction from his holy shrine and seeking intercession for him. Rather, they consider all these to be acts of polytheism. With regards to the holy verses of Quran and the traditions which have come down in this connection and are found to be incompatible with their aims and motives they have interpreted them esoterically.

B - Just as man is in need of system in his social life so that he is aided in regulating his behaviour and relationship with others, he is provided with guidance about the manner of his dealings and association with the people and he derives the maximum benefit from nature and its pleasures and therefore being kept away from the evils, in the same manner, he is in need of one model and example where the (afore-said) system has been incarnated in his existence. This is so that man by observing him, can recognize his own way and path and will be able to follow his manners easily.

This model or leader whether appointed by God or coming from man's side [64] - will leave a great effect on his followers.

This matter is in conformity with the saying:

[Arabic text]

"The people follow the path and religion of their own rulers and kings.'

The rulers and kings are the very leaders of nations. It is obvious that the ways of a leader who has been divinely appointed is having a greater influence on his followers than other leaders on their followers!!

Based on the above rudiment, if man believes that the divine Prophets - right from Adam to Noah, Abraham (Ibrahim), Jacob (Yaqub), Yusuf, Ayub, Moses, David (Dawoud), Yunus, Jesus (Isa) and the last of the Prophets, Hazrat Muhammad Mustapha (S.A.W.A.) - were all sinners and for substantiating his own views he relies and insists on the ambiguous verses of the Quran and even interprets them esoterically (contrary to their external outlook) in order to manifest them in accordance with his own views and in this regard, he relies on those traditions which attribute sins to some of the Prophets whereas they were in reality free from such sins just as they have narrated in the case of (David) (A.S.) with Aurya's wife[65] or in the case of the Holy Prophet (S.A.W.A.) with Zainab[66] and if he believes in the authenticity of these traditions, then such a person with such beliefs with regards to the Prophets and that they are sinners and not vanguards of their personal desires and do whatever they wish while they hold the highest position of divine proximity, then how is it possible for himself to avoid following his carnal desires and abstain from committing sins!!?

In contrast to this school is the Ahl-e-bayt school which insists strongly that right from infancy, the Prophets have been under the bounds and protection of divine immaculateness. This school refers to the clear defined verses (instead of ambiguous verses) and derives their correct meanings in addition to the fact that in this school, there exists no traditions about the sinfulness of any of the Prophets. Rather, the learned scholars and followers of this school believe in the immaculateness of the Prophets and their legatees including the holy Imams (A. S.). In many of the traditions from these great divine leaders, one can see their magnanimity, their aloofness from carnal desires throughout their life and their invitation of the people towards chastity and purity. The testimony to the above fact are the sermons of Amir-ul-Mumineen (A.S.) and the invocations of Imam Sajjad (A.S.). Moreover, numerous narrations have come about their unlimited piety, their rampant weepings out of fear of God, their unilateral attachment with God and their struggle in all dimensions of Islam in order to achieve the satisfaction of God. Necessarily, the true Shi'ites (friends) of such leaders will take lessons from their pure and sacred life and from their precious and pleasant speeches and they will follow them in all the spheres of their life.

THE WORST EFFECT WHICH THESE TRADITIONS HAVE LEFT BEHIND

As mentioned before, the believers of these traditions tend to have a special kind of belief with respect to the Holy Prophet (S.A.W.A.) so far so that they believe that the Messenger of Allah possesses no privilege or superiority over the others. The greatest misfortune is this that some of those very traditions create a mental groundwork for its believers to believe that it is possible for one non-Prophet to have privilege over the Prophet. Amongst them are traditions which have come down in the chapter of 'Manaqib'. For example:

The Holy Prophet (S.A.W.A.) said:-

«The sun has not dawned on any person better than Omar!» Therefore, he is supposed to be more superior than all the noble Prophets and much more than the Holy Prophet (S.A.W.A.) of Islam.!?

Then the Holy Prophet (S.A.W.A.) said:-

«Truth has been placed in Omar's tongue. He speaks the truth and his heart too. has become acquainted with the truth. Faith is manifest on Omar's tongue.»

Then the Holy Prophet (S.A.W.A.) says:-

«In the past nations, there were men who used to converse with the Angels. If amongst my nation there happens to be anyone like this, he is none other than Omar.»

Again, the Holy Prophet (S.A.W.A.) has said:

«If there was to be a Prophet after me, he would have been Omar-ibn-Khattab».!!

Then, they have narrated various instances of Omar's agreement with God or in effect God's agreement with Omar....

In these instances, Omar would present his views and then immediate to this, Good would reveal the verses of Quran in accordance with his views. In some cases, God even revealed the verses exactly in accordance with Omar's words!

They have also narrated that in certain instances when differences would arise between the Holy Prophet and Omar, God would reveal a verse in favour of Omar and charge the Holy Prophet with the responsibility of putting them into practice by following the Caliph's views.

IT IS FOR THIS REASON THAT THEY HAVE SAID:

«No event took place where people had uttered some words about it and Omar too had uttered the same except that Quran was being revealed as per Omar's sayings.

Also:

Verily, the views and opinions of Omar can be seen in the holy Quran.

THE EFFECT AND RESULT OF SUCH TRADITIONS

When the Holy Prophet participates in gatherings of song, music and dance;

When he forgets and consequently omits some verses of Quran and Satan deceives him in uttering words of praise for the idols and he recites them as part of the holy verses of Quran;

When he curses and uses indecent words against the believers without any proper reason;

When he prevents the people from insemination of the date-palms while this command appeared to be a great blunder;

and numerous other blunders of this kind.....'

And when Omar keeps himself aloof from music and dance and Satan flees away from him.

When God has made the truth to spring from Omar's tongue and faith is visible on his tongue and the angels converse with him.

When Omar forbids the Holy Prophet from performing a certain act but the Prophet performs it disregardingly and consequently revelation comes and commands the Prophet to follow Omar's sayings.

Such instances are repeated to such extent until the people say:

«People did not say anything (people over here refers to the Prophet) so that Omar too has spoken about the same save that Quran was revealed in accordance with Omar's views....!

IT WAS FOR THIS REASON THAT THEY SAID:

In the holy Quran, one can find the views and opinions of Omar!

Therefore, the effect of these traditions and numerous others like them will be this that this belief (present among some of the Muslim sects) will continue - even after the demise of the Holy Prophet.

For example if Omar, after the Holy Prophet's demise, had said anything contrary to what the Prophet had said during his life-time, then they would act as per Omar's views and sayings and abandon the Prophet's sayings!

Their support for inclining towards such a belief is a tradition which they narrate from the Holy Prophet as follows:

'If I had not been appointed (as a Prophet) amongst you, then Omar would have been appointed'! and

'If there was to be a Prophet after me he would have definitely been Omar.[67]

AN EXAMPLE OF PRACTICE OF THE
MUSLIMS WITH REGARDS TO OMAR'S IJTIHAD (INDEPENDENT JUDGEMENT)

THE INCIDENT OF ALI'S PROHIBITION OF
«UMRAH TAMATOO» (Preliminary Pilgrimage)

Amongst the various practices of Omar's Ijtihad (independent reasoning) and his opposition to the Prophet's 'Sunnah' (ways) was the matter of «MUTAH HAJ» (lesser pilgrimage)

During the journey of his last pilgrimage, Messenger of Allah (S.A.W.A.) propagated on Divine command the necessity of «Umrah Tamatto». The Muslims, who were approximately one hundred thousand in number performed the «Umrah Tamatto» according to the Holy Prophet's commands. Years later, when Omar was on the seat of Caliphate, prohibited the Muslims from performing this act. He said:

[Arabic text] [68]

«I prohibit the two 'Mutah' which was in vogue during the Holy Prophet's time. I shall prevent anyone from performing the same and anyone found guilty will be punished severely - One is the «Umrah Tamatto» and the other the temporary marriage.»

After the issue of this commandment by Omar, the Muslims separated Haj from Umrah (preliminary pilgrimage) and performed Haj without Umrah - Of course for the sake of. acting upon Omar's commandment and prohibition!!

This practice continued up to the time of Uthman's pledge. Uthman too prohibited the performance of 'Umrah' but Hazrat Ali ordered against the same.

In a journey, when these two met each other on the way to Haj, Amir-ul- Mumineen addressed Uthman as such:

«Why do you prohibit something which the Messenger of Allah had commanded and acted upon?»

Uthman replied: «Leave us alone.»

Hazrat Ali said: «I cannot do so.»

When Hazrat Ali witnessed this situation, he made one intention for 'Umrah' (preliminary pilgrimage) and 'Tamatto' (greater pilgrimage) and performed them and commenced the saying of 'Labbaik'. [69]

In the pledge of Government of Abdullah-ibn-Zubair:

In the pledge of Ibn-Zubair, Abd ullah-ibn-Abbas would command the people to perform the «Umrah Tamatto» while Abdullah-ibn-Zubair would prohibit the same[70] and say: Perform Haj without the Umrah and forsake whatever this blind man says. [71]

In reply, Abdullah-ibn-Abbas said: «The one whom Allah has made blind is you and you alone.» «Why don't you inquire this matter from your mother!»

Then, Ibn-Zubair sent someone too his mother and inquired this matter from her. His mother replied: «Ibn-Abbas has spoken the truth. We went for Haj along with the Prophet and in the beginning we performed the Umrah Tamatto. Thereafter, we came out of 'Ehram' (pilgrims garb) and became free from all the acts which are prohibited for one (clothed) in a pilgrim state - even the prohibition of cohabitation. [72] This continued until the day approached for wearing 'Ehram' for the Haj-Tamatto.»

Urwah-ibn-Zubair, the brother of Abdullah-ibn-Zubair told Ibn-Abbas as such:

«How far are you prepared to go into) deceiving and deviating the people O' son of Abbass?»

He replied: 'O Urwah! What do you mean?' He said: During the period of Haj, you command us to perform the 'Umrah' (prelimanary pilgrimage) whereas Abu Bakr and Omar have prohibited the same.

Ibn-Abbass said: «This act has been performed by the Prophet of Allah. [73] (and I am giving instructions on the basis of Holy Prophet's deeds and commands).»

In another tradition it has come down as such: 'Ask your mother!'

Urwah said: But Abu Bakr and Omar have not performed this act!

Ibn-Abbass said: I am speaking from the Prophet's side and you are replying on behalf of Abu Bakr and Omar. [74]

It was very obvious that the passing of decrees as per the Holy Prophet's 'Sunnah' but opposite to Omar's 'Sunnah' was reckoned by them to be a deviation. This was because people like them had narrated that God has placed the truth on Omar's tongue; that the faith speaks on his tongue; that God has set his views and opinion - as the legal judgements and revealed the verses of Quran one after the other on the basis of his views and opinions to such extent that the Prophet is ordered to follow Omar's views even if it differed with his own!

It was very obvious for the Muslims believing in the authenticity of those traditions to act upon the independent judgements and views of Omar and give them preference over the decrees of the Prophet (S.A.W.A.) just as we saw in the case of «Umrah Tamatto». There are yet many other examples such as the matter of decree of 'Khums', (one fifth levy)[75] prevention of putting down the Prophet's traditions in writing,[76] the distribution of public - treasury on the basis of class - system, saying three times the word of 'talaq» (divorce) in one sitting instead of divorcing for three times, reciting the supererogatory (Nafila)prayers in congregation in the month of Ramadhan and numerous other cases where Imam Amir-ul-Mumineen (A.S.) mentions some of them in the end of one of his sermons as follows:

'I swear by Allah that I commanded the people to recite only the obligatory prayers in congregation in the month of Ramadhan and I informed them that it is heresy to recite the supererogatory prayers in congregation. I saw that some of my army men - those who were fighting along my side - were crying out: 'O the people of. Islam, they have altered the 'Sunnah' of Omar! They prevent us from offering the recommended prayers in the month of Ramadhan! I feared that this group would bring about unrest in certain sections of my army....

Similarly, they acted in accordance with the views of the Caliphs from the 'Sahabah' (companions of the Holy Prophet) such as Abu Bakr, Uthman and Muawiya by virtue of the numerous traditions narrated in their favour.[77] With regards to the 'Sahabah' (companions) too, they believed some way or the other, in their immunity from sins although they named this immunity as justice. They would say:

"The justice of all the companions has been proved and is something indisputable» and «All the companions are just and one cannot say anything (wrong) about them." [78]

In the book 'Introduction to Mer'aat-ul-Uqool, we have brought instances of judgements of the

companions (amongst the Caliphs) and also said: The only person whom we have not found to express his own views and opinion (i.e. pass judgements) against the 'Sunnah' and tradition of the Messenger of Allah (S.A.W.A.) is Imam Ali Amir-ul Mumineen (A.S.).

However, with regards to the other Caliphs who were not the companions of the Holy Prophet, their views and opinions have not become the 'Sunnah' (way) even though the Caliphate school has strived with all its power to uphold the position of Caliphate and degrade the position of Prophethood and Messengership just as we shall see the same in the following incidents:

A - Once Hajjaj in one of his sermons said: «Take heed of the Caliph of Allah and obey him i. e. Abdul-Malik-ibn-Marwan the chosen one of Allah.» While addressing the people he said:

«Tell me; whether your sent One is more worthy in your eyes or your successor in your family?[79] (by this, he meant to say that the Holy Prophet is only a sent one from God towards the people while Abdul-Malik is the Caliph and representative of God amongst His creatures). Therefore, as this Prophet is only a carrier of message while the Caliph is the eldest son of a father of a house who bears the responsibility of running the affairs of the family in his father's absence, there exists a vast difference between the two.»

B - Hajjaj too wrote a letter to Abdul Malik the Ummayad governor and mentioned therein the lofty position of Caliphate. He stated that the earth and the heavens are set up due to the value and credibility of the position of Caliphate and Caliph. As a matter of fact, a Caliph is nearest to Allah than even the angels and is more preferable and superior to the Prophet and Messengers. This is because Allah created Adam with the help of His own Hands and placed him in His Paradise. Thereafter, He sent him to the earth and made him as His Caliph and later sent the Angels as a Prophet towards him!

This letter and the reasonings mentioned therein in revealing the exalted position of Caliphate ecstasized Abdul-Malik who said:

«I wish that the people from the Khawarij were present before me. I would have argued and reasoned with them with the contents of this letter.» [80]

C - In one of those years Walid-ibn-Abdul-Malik ordered Abdullah-ibn-Khalid, the Governor of Mecca to dig a well in that particular city. A well was dug and fresh water was obtained from it. Abdullah, the governor of Mecca ordered that the water of well should be brought out and amassed in a pond next to the 'ZamZam' water so that the people would realize the superiority of that particular well-water over the water of ZamZam. Thereafter, Abdullah, the governor of Mecca said in his sermon as such:

«'O people! Who is greater and more superior in position? The representative and successor

of a person amongst his family or a messenger and the message he carries for them? By Allah, if you do not know the superiority of the position of Caliphate, then pay attention to this incident:,

Ibrahim, the Friend of the All-Compassionate requested Allah to provide him water and Allah too provided him some salty water. On the other hand, the Caliph asked Allah for some water and Allah granted him fresh water (the water from well which he had dug on the Caliph's order in contrast to the water of ZamZam).»

After this story, the water of that well dried up and nobody knew what actually happened.» [81]

D - When Wahid, son of Yazid, son of the corrupt Abdul Malik assumed the Caliphate, Marwan-ibnMuhammad, the governor of Armanistan wrote a letter to him and congratulated and complimented him for his position of divine Caliphate. [82]

E - In one of the gatherings of Mahdi, the Abbassi Caliph, it was said that Wahid-ibn-Yazid had been a dualist. Mahdi said: The position of divine Caliphate is that it can be much higher than entrusted to a dualist.

* * *

Those close to the Caliphate raised in this manner the status of Caliphate from the Caliphate of the Messenger of Allah (S.A.W.A.) to the Divine Caliphate itself and took off from it, the condition of justice and the duty of following the Islamic precepts. To prove this, they have brought traditions like the one from Huzaifa which can be seen in Sahih Muslim as follows:

The Messenger of Allah (S.A.W.A.) said: 'After me shall come the Imams who will neither follow my ways and customs nor accept my 'Sunnah'. Amongst them are men whose hearts are like the heart of Satan in a human body!

Husaifa says: I asked:- 'O the Messenger of Allah! If I live till that time, then what should I do?

He said: «Pay heed and obey the leader even if he lashes you and seizes your wealth.» [83]

Also, they have forged on the words of Ibn-Abbass a tradition from the Messenger of Allah (S.A.W.A.) as such:

'Any one who sees anything abominable from his Imam (leader) should be patient because, the one who keeps himself aloof from the society by even one step or span and then dies, has died the death of ignorance. [84]

In another tradition, they narrate as follows: 'No one shall pull back even by one step, from the bounds of obedience of the government and the one who does so and then dies, has died the death of ignorance. [85]

At the time of onslaught of Yazid's army on Medina and the massacre, plunder and violation of the chastity of its people, Abdullah-ibn-Omar narrated as such: 'I heard the Messenger of Allah (S.A.W.A.) saying: 'The one who breaks the link of obedience of the ruling government will meet his Lord on the Day of Judgement in a state where he will not have any proof or reasons for his affairs and the one who dies and does not have the allegiance of the ruler on his neck, has died the death of ignorance. [86]

Nuwi, the leader of hadith narrators while commenting on this tradition says:-

'All the Ahl-e-Sunnat i.e. the jurisprudents, traditionists and theologians have said:-

'A Caliph is not ousted from the seat of Caliphate for the crime of debauchery, injustice and suppression of the people's rights and one cannot revolt against him simply for these reasons. Rather, it is necessary to advise and admonish him and make him fear the divine punishment because traditions in this regard command us to do the same. [87]

Elsewhere Nuwi says:

'As per the consensus of the Muslims, to rebel and fight against the Caliphs even though they may be evil and unjust is forbidden. Numerous traditions in this regard substantiate each other and the Ahl-e-Sunnat unanimously believe that a ruler cannot be dethroned just because he is an evil-doer [88]. About the necessity of obeying the Caliph they set forth the following verse of Quran as an evidence:

[Arabic text] [89]

'O you who believe! obey Allah and obey the Apostle and those in authority from among you.'

A Hanafi jurist who was a great leader of this sect living in the end of the third century says in his book which he had written for the general public as such:

The seventh matter. It is lawful to pray behind every ruler - whether a tyrant or a just one - because to obey him is obligatory and to disobey him is a sin and heresey. The one who does not obey his ruler is a partisan since the Almighty Allah says:

[Arabic text]

'O you who believe! obey Allah and obey the Apostles and those in authority from among you.

The Messenger of Allah (S.A.W.A.) said:

«Cursing the rulers is hersy and said:

'O Lord, bestow goodness upon the rulers.

Do not allow the ignorant to dominate them!.... and you should not be like the 'Rafezis' who disobey and stand against their ruler. Under no circumstances you should rebel against the ruler. If he acts with justice, he shall be rewarded and if he rules unjustly, he shall receive chastisement. Thus, he should be obeyed under all the circumstances and the one who does not do so, will be from the Khawarij'. [90]

CONCLUSION OF THE PREVIOUS DISCUSSIONS

The conclusion which we can draw from the aforementioned traditions is as follows:-

The Muslims should obey whatever the Caliphs command!!?

Here we shall set forth some examples of the beliefs of the Muslims about absolute obedience of Caliphs along with historical events:

A - Masoudi in his book 'Murawwij'-az-Zahab' writes as such:

Haseen-ibn-Numair along with the Syrian army who were under his command put up their ballista and war engines over the mountains overlooking Mecca. They fired their canons in the direction of the Holy Ka'aba until the House of Allah got partially damaged and its building put on fire. In this regard, the citizens of Mecca were reciting epic verses like:

'The son of Numair has taken an evil step
He has set on fire the standing-place of Ibrahim and the place for prayers!'[91]

B - Yaqubi says:

«Obaid-ibn-Umair Lisee, the orator and speaker of the government under Abdullah-ibn-Zubair stood on the roof of Ka'aba at the time when the two armies were holding back from their fight and cried in a loud voice: 'O you Syrians! this is the sanctuary of Allah which had been the haven for all the beasts, birds and reptiles during the period of ignorancy. 'O the people of Syria, fear Allah! In reply the Syrians said: Obedience....! Obedience of the Caliph's command..... Attack....! Attack before evening..... ! [92]

While accounting for their action, some of the Syrian army-men said:

"The reverence for the House of Allah and the matter of obedience of the Caliph clashed with each other. Obedience and submission before the Caliphs command prevailed over the matter of respect for the Ka'aba!!" [93]

C - In Tarikh-e-al Khamees and Tarikh-e-al Khulafa of Suyuti we read as such:

'As a result of shelling by the Syrians in the direction of the House of Allah, the curtain and roof of Ka'aba caught fire. The horns of the sheep which Allah had sent to be sacrificed in place of Isma'eel and which had till now been hanging over the Ka'aba was also destroyed in the fire. [94]

Tabarani and others too have said:

'They set the House of Allah as the target (of their ballista and set it on fire and then recited the following epic:

[Arabic text]

We will shell this mosque with ballista which resembles a drunk camel with foam collected over its mouth.

Another braggart recited:

[Arabic text]

How do you review the usage of ballista which fall over those who are present between Safa and Marwa.

D - Battle between Hajjaj and Abdullah-ibn-Zubair:

Zahabi narrates that Hajjaj, the commander of the Syrian army set up five ballistas over the hills surrounding Mecca. He made the House of Allah its target and shelled it with stone and fire from all directions until the curtains of Ka'aba caught fire. At that moment, dark clouds covered the sky and it rained as a result of which the fire was put out. Lightning too struck and destroyed the war-engines of the Syrian army along with fifty of their men.

Hajjaj said: «This incident should not scare you. This is a place of lightnings and thunderbolts and whatever has taken place has been the doing of nature.! [95]»

Thereafter he cried out: 'O the Syrian people! Remember Allah! Remember Allah!.... and obey the Caliph! [96]

He further said: Woe be upon you! Are you not aware that calamity and heavenly lightnings used to descend upon the past nations and sacrifices would lead them to the fire. This itself was the sign of acceptance of their sacrifices by God and if it was not that your sacrifices (too) has been accepted by God, calamity would not have befallen you. [97]

E - After victory, Hajjaj severed the head of the Holy Prophet's companion, Abddullah-ibn-Zubair and a group of other Muslims and sent them to Medina. The severed heads were kept before the public eyes for a period of time in this city. Thereafter, he sent them to Caliph Abdul-Malik in Syria. The Caliph donated five hundred dinars to the Carriers of these heads and then, as a thanksgiving gesture cut short his hair and his children's hair. (like the custom practised during the Haj ceremony). [98]

WHAT DID THEY DO TO THE HOLY PROPHET'S SHRINE

With regards to the House of Allah (Ka'aba), they acted according to the Caliph's order in the manner which we have already described. Now let us see how they have treated the Holy Prophet's shrine and grave.

F - In this regard, Tabari says:

'Yazid ordered the commander of his own army to permit his army-men to kill, loot and violate the chastity of the citizens of Medina for a period of three days. He in turn acted upon these instructions and declared the city of Medina to be free and open for his army-men for a period of three days. They killed the Muslims, plundered their wealth and violated the chastity of their women so much so that they raped a thousand virgin girls as a result of which they became pregnant. A countless number of people were killed in this event. Amongst the dead were approximately seven hundred great Muhajirs, Ansars and patrons and ten thousand other Muslims. Moreover, seven hundred men who had memorised the Quran by heart had also been killed.

After three days of killing and plunder, the Commander of the Syrian army took allegiance from the people of Medina that they would be Yazid's slaves. He addressed each one of them in this manner: 'Give allegiance, because you will have the right to receive your special share of war-booty from Amirul-Mumineen Yazid. He is having a right over your wealth and children. If anyone desists from such an allegiance and says that he would not give allegiance will be beheaded as per the decree of the Book of Allah and the 'Sunnah' of His Messenger!

Thereafter, he sent the severed heads to Syria for Yazid. When the heads were dropped on the

ground before Yazid, he recited the poem of Ibn-Zuba'air, [99] a polytheist poet:

I wish that my fore-fathers who were killed in Badr were present today
And would witness the helplessness of this Khazraj tribe.
And would become overwhelmed with joy and would say: 'O Yazid, Bravo!

F - After exterminating the people of Medina, the Syrian army advanced towards Mecca in order to quell the uprising of its people against Caliph Yazid. On the way death was hanging over Muslim-ibn-Uqba, the commander of the army and when he was just about to depart from this world, he implored his Lord as such:

'O Lord, if after submission to thy Caliph Yazid-ibn Muawiya and the massacre of the people of Medina. Thou punish me, I will be a very wretched person! O Lord, after bearing witness to thy Oneness and bearing witness the Prophethood of Muhammad (S.A.W.A.), I do not know any act more lovable and promising for my Hereafter than the killing of the people of Medina (on the path of obedience of Caliph). If after performing this deed, I am (still) put to Hell, I shall be the most wretched one. [100]

99- Ibn-Zubair was an apostate poet for the Quraish during the period of ignorance and has recited the afore-mentioned poem with regards to the Muslim martyrs of the battle or Uhud and expressed a feeling of satisfaction from those killed in the battle of Badr.

TREATMENT WITH THE PEOPLE OF MEDINA

H - After killing Abdullah-ibn-Zubair, Hajjaj went to Medina. He settled there for three months and severely tormented and persecuted its citizens and derided them. In particular, he humiliated the companions of. the Holy Prophet and branded them with the seal of bondage. [101] For example, he sealed Jabir-ibn-Abdullah's hand and Anas-ibn-Malik's neck with the seal of bondage and in this way he wanted to degrade them.

He summoned Sahl-ibn-Sa'ad and said:

Why didn't you help Amir-ul-Mumineen, Uthman?

He replied: I have done so!

Hajjaj said: You are telling a lie.

Thereafter, he gave orders too put a seal on his neck. [102]

101- During the reign of the caliphs, they used to brand the neck and hands of Hajjaj with leaden scal in order to show that that animal was belonging to the Government. Branding the companions or their hands (too) was to reveal that they were the special property of the Government.

THE KILLING OF THE PROPHET'S HOUSEHOLD AND TAKING AS CAPTIVE HIS DAUGHTERS

I - It was for the sake of obedience to the Caliph that they obstructed the Ahl-e-bayt of the Prophet from receiving water at Karbala. They massacred them so far as that they did not even spare their infants and killed them too. They let loose their horses to gallop over their respectable bodies and plundered and burnt down their tents. They took as captives the female members of the Holy Prophet's household. They severed the heads of Hazrat's sons and took them along with the captives from one city to another and from one territory to another and during the last days of captivity, they were presented before the Caliph (Yazid) in such a manner that as if they were some captives belonging to the groups of unbelievers.

ON THE PATH OF OBEDIENCE TO THE CALIPH

Whatever has been told, has taken place for the sake of obedience to Yazid. The Syrians who attached the House of Allah i.e. Kaaba with ballistas, in reply to those who said: 'This is a divine sanctuary' cried out:- Obedience! Obedience!!

They also said:

The reverence for the House of Allah and obedience of the Caliph came in conjunction with each other. Obedience to the Caliph prevailed over respect for the House of Allah.

During the period of leadership of Hajjaj, when lightning struck the Syrian army and consequently they desisted from destroying the Holy Ka'aba, Hajjaj cried out: Remember Allah! Remember Allah in order that you show your obedience to the Caliph - i.e. Abdul Malik!

After gaining victory over the rebels of Medina and after killing, looting and vislating the chastity of their women, the Commands of Yazid's army, while moving towards Mecca with the intention of giving them the same treatment as the people of Medina, was overtaken by death and just as mentioned before, when he was on the verge of dying he said: 'O Lord, if after so much of. obedience to the Caliph and killing of the people of Medina. Thou shall chastise me, I shall be the most wretched person!

Amro-ibn-Hajjaj who was amongst the commanders of Yazid's army at Karbala addressed the Kufian army on the day of Ashura as such:

'O Kufians, do not lag behind in obedience and do not keep distant from the congregation. Do not hesitate even for a moment in killing the one who has existed from the religion and has made opposition with Imam Yazidl-ibn-Muawiya.

Ka'ab-ibn-Jabir who had fought against Hazrat Imam Hussein (A.S.) in Karbala says in his supplications as such: 'O Lord, we have remained loyal to our pledge (with the Caliph). Do not place us on equal footing with those who have not been loyal to the Caliph and have not obeyed him.

The killer of Hazrat Hussein (A.S.) i.e. Shimr-ibn-Zil-Jaushan after the dawn prayers, supplicated until sunrise and in his supplication said: 'O Lord, forgive me. The people said: How will Allah forgive you while you have set out from your house with the intention of killing the son of the Messenger of Allah and has had a hand in his killing! In reply, he said:

Woe to you! Then what should have we done? Our leader gave us orders and we did not disobey them. If we had disobeyed them we would have been worse than these donkeys pointing to several standing there. [103]

THE SECOND FACTOR IN THE ALTERATION OF ISLAMIC PRECEPTS

The caliphate school reckoned the obedience of God to be a vital Islamic duty and believed that [Arabic text] in the verse:

[Arabic text]

refer to those very official- Caliphs whose obedience has been made obligatory by God. Also, they have supported themselves with a tradition which they attribute to the Holy Prophet that obedience of the precepts is necessary and obligatory in all the circumstances. They spread around that all the official Caliphs are the Caliphs of God and whatever they command must be obeyed.

What was mentioned was a powerful and effective factor in inducing the followers of the caliphate school in accepting and putting into action the views and opinion of the Caliph, even though they were contrary to the decisive Islamic ordinances.

For example, the manner in which they treated the innocent people and the sanctuary of God, the shrine of the Holy Prophet and his Ahl-e-bayt, the Prophet's followers and hundreds of others like them and celebrated the day of Ashura as the day of 'Eid'.

However, in spite of the fact that the views of all the Caliph were sacred for the followers of

this school of thought yet none took the shape of religious decree other than the views and opinion of Khulafa-e-Rashideen (rightly - guided Caliphs). This is because whatever the Umayyad Caliphs had left behind in the society as a 'Sunnah' (practice) was so forgotten in the course of time especially so after the setting up of the Abbassid Caliphate. However, the views of the «Khulafa-e-Rashideen» (the rightly guided Calilphs) and their independent judgements vis-a-vis the 'Sunnah' of the Messenger of Allah has till now been accepted as the religious precepts by some of the Muslim sects and is still put into practice by them! This is only because of the fabricated traditions (mentioned in our previous discussion) which strived to lower the position of the Holy Prophet and raise the status of the rightly - guided Caliphs especially Omar-ibn-Khattab. We believe that this has been the second vital factor in creating distortion in some of the Islamic precepts and this is exactly the reason why the orientalists have said that the Islamic precepts, after the departure of the Holy Prophet have had a gradual development and have expanded with the passage of time -. For example, the famous Jewish and Zionist orientalist, Agnas Goldzihar has written an important book in this regard called «Perfection of beliefs and precepts in Islam.[104]»

THE EFFECT OF FORSAKING THE IMAMS OF AHL-E-BAYT (A.S.)

Whatever we have mentioned till now, is the result of one action and that is the separation of the Muslims from the Imams of Ahl-e-bayt and their disinterest in referring to them. The Aimmas are those who in reply to a questioner would say:

[Arabic text] [105]

'Whatever I have said in reply is certainly from the Messenger of Allah. We never say anything according to our own views and opinion!

They would also say:

«I narrate from my father who narrates from his father who narrates from Hussein who narrates from Amir-ul-Mumineen who narrates from Messenger of Allah (S.A.W.A.) whose sayings are the sayings of Almighty God. [106]

* * *

If, after the departure of the Holy Prophet, the Muslims had referred to the Imams of Ahl-e-bayt, and had taken their religious beliefs and precepts from them and learnt Islam from them, this beloved Islam would not have faced such calamities as it has faced till today. Moreover, the Messenger of Allah had made a will to his nation which is as follows:

[Arabic text] [107]

'I am leaving behind among you two most precious things - the Book of Allah and my descendants and Ahl-e-bayt. If you keep hold of these two things, you will never go astray. The Wise and All-Aware God has informed me that these two will never separate until they meet me at the pool of «Kauthar». (in Paradise).

They are the ones who have been vested in authority [Arabic text] after the Holy Prophet.

Rulers like Muawiya, Yazid, Walid, Haroon, Mutawwakil and the Uthmani Caliphs cannot be the [Arabic text] amongst the Muslims.

Just as the case when the Holy Prophet (S.A.W.A.) was the [Arabic text] (Master of the affairs) of the Muslims in Mecca but was not a ruler, in the same manner the Imams of Ahl-e-bayt too are the [Arabic text] of the Muslims and God has commanded us in the verse

[Arabic text]

to obey them, even though they have not been the rulers. Although the true rulership is enclusively meant for them, yet this right will not. reach its rightful owner until the people cooperate with him in this regard.

DESCRIPTION OF THE HOLY PROPHET (S.A.W.A.) IN THE SCHOOL OF AHL-E-BAYT (A.S.)

In our previous discussions we had gone through many inadmissible cases where the Caliphate school had inflicted a great blow and narrated against the holy presence of the Prophet of Islam (S.A.W.A.). Now, its worthy enough to narrate a few traditions in this regard from the books of Ahl-e-bayt for the sake of happy conclusion of this discussions:

HAZRAT'S PORTRAIT:

In the authentic books of this school of thought, a tradition has been narrated from Hazrat Imam Hassan (A.S.) as follows:

I asked my uncle Hind-ibn-Abu Halah Tamirmi[108] about the Holy Prophet's personality. While describing in beautiful words the Holy Prophet, he said:

His look was pleasant and charming such that a viewer would be completely overwhelmed by seeing him. The brightness of his face was like the full moon visible on the fourteenth night. He was neither short nor tall but had a medium height. His hair was neither curly nor smooth and if he would set it backwards, he would part it in the center of his head and if it was in a dishevelled state it would not fall below the parotid cavity behind his ears.

He had a sparkling face, protracted forehead and broad eye-brows and in between his eye-brows there existed a vein which would turn bloody and become inflated when anger would overtake him.

A sparkling line could be seen on his protracted nose and any one seeing it on the first glance would imagine it to be a swelling.

He possessed a silver-coloured neck and an average and medium limb with intricate muscles. His blessed chest and stomach were well-balanced and equal and not humpy. He had a stout built broad shoulders and wide chest. The palm of his hands were wide. His calf till the elbow and his legs which was having a shallow sole were very firm. He used to take big strides as if he is pulling his leg out of the ground and moving forward in a bending manner. He would walk in a very gentle and cool manner like someone walking over a slope. His hands were filled with hair till the elbows but his stomach and chest were devoid of any hair. The spot above his chest had hair and since a direct line had been drawn till the navel, he always had

his eyes fixed below His look on the ground and this was much more than his look on the sky. In order to observe something he would turn along with his body. He would never stare but look in a considerate manner. He was always taking precedence over others in voicing greetings.

108- Hind-ibn-Abu Halah who was the son Of Khadijah from her first husband before her marriage with the Holy Prophet and was Imam Hassan's uncle through relation, was killed in the battle of Jamal. He has belletristic and charming words for the Holy Prophet's appearance. He would speak in such manner that as if he is reciting a poem or would narrate in praise of the Holy Prophet a humourous poem. Ht was for this reason that Imam Hassan (A.S.) was fond of his sayings. Refer to 'Makarem-ul-Akhtag' of-Tabarsi: 11-23.

HIS STYLE OF SPEAKING

Imam Hassan (A.S.) said: I asked him to describe for me, the style of the Holy Prophet's speech.

He said: He was all the time in sorrow, deep ponder and deliberation. He was not in peace. He would speak only when necessary. While speaking, he would pronounce the letters right from the outlet of his mouth in a very lucid manner. He would never chew his words, and he would refrain from using vague words. He would give the right of speech its due right. His speech was always soft and gentle and not harsh or insulting.

He always considered the bounty of Allah to be great. However small it appeared and would not utter anything bad about it. He would neither praise or blame too much a food for the sake of its taste and flavour. He was never angered by this world or the things of this world. However, (on account of the truth, there was nothing which could stand fast against his anger until he would succeed in assisting the truth. When he wished too make a signal, he would do so with his entire hand and at times of wonder, he would turn his blessed hand the other way. While speaking, he would bring the right hand near the left hand and strike his pointing finger on the palm of his left hand.

In times of joy, he would cast his eyes down. His laughter was more in the form of a smile. When he would speak, his teeth which were as white as snow would become visible.

HIS BEHAVIOUR AT HOME

It has been narrated from Imam Hussein (A.S.) who said: «I asked my father to describe the Holy Prophet's behaviour at home, outside the house and in gatherings.» My father said:

«The Holy Prophet had divided his time in the house into three parts - One part for Allah, another part for himself and the third part for his family. He would even use that portion of

his time which he had set aside for himself in favour of God's creatures and for other common and special affairs. When he was at home, he would openly welcome the needy and would never withhold anything from them. Of course with regards to those virtuous and needy people who had one, two or more wishes, he would give priority in fulfilling to the extent of the excellence and number of their needs. He would assign them with affairs which were to the interest of the nation and inquired from them about the state of other people. He would acquaint them with whatever was appropriate for them. He would recommend those present to deliver the Islamic gnosis (which they used to acquire from him) to the absent ones and to report to him the need of the poor people since anyone reporting the need of a helpless person to a ruler would be assisted by Allah on the budge (Sirat) in the next world and would not allow him to ship and fall.

People would hasten to meet him and would disperse from his holy presence only after acquiring knowledge about their religious and worldly affairs. Of course, there were not talks other than such type of talks and no one other than these people would be accepted by him.

HIS BEHAVIOUR OUTSIDE THE HOUSE

Imam Hussein (A.S.) says:

"I asked about the Holy Prophet's behaviour outside the house and my father replied as such:,

'He would speak only when necessary. He used to remain silent save on important issues so that the people's hearts would unite together and also they would not get scared away from him and themselves too. He would honour the chief of every tribe and would also give them the post of governorship. He would warn the people of seditions. He was always amongst them without withholding his own good nature and cheerfulness from them and at the same time would abstain from them. (i.e. their negative behaviour) He would show kindness and speak affably to his companions and would inquire about the condition of the people from the people themselves.'

'He would laud and encourage goodness and reproach and despise the evil (acts). He was moderate and did not possess a double type of behaviour. There was no kind of violation in his affairs. His near ones were the most virtuous cones amongst the people who were the most benevolent for the people. The highest place and position would be obtained (from Hazrat's side) by the one who was the most benevolent and beneficial for the people.' "

HIS CONDUCT AND BEHAVIOUR IN SOCIAL GATHERINGS;

Imam Hussein (A.S.) also says: «I asked about the Holy Prophet's conduct in gatherings and he replied:,

«The Holy Prophet would not sit and stand but with the remembrance of Allah - may His Name be glorified. He did not reserve any right for a special place for sitting and also abstained other from doing so. In every gathering, he would sit in a place which would extend in a circular fashion and recommended others to observe the same attitude in a gathering. He paid equal attention to the people present in the gathering such that none would become suspicious of favorition.,

'With regards to the one who would sit or stand besides him for some need, he would wait for such a long duration until that person would depart on his own initiative.,

'If ever a person's need was not fulfilled due to some reason or the other, he would satisfy them with a smiling face and some sweet words.,

'He was an affectionate father for the nations and as far as the truth was concerned, all were equal before him.,

'The Holy Prophet's demanour comprised a nature of patience, modesty, forbearance and trustworthiness. The elders would earn respect while the youngers received mercy from him. One could not hear loud voice or witness dishonour in his gatherings. Over there, offences were not made public.

His associates were all equal and of the same worth. The only measure of their superiority lied in piety and humility.

'However, he would give priority to the needy and would caress the lonely ones."

Again Imam (A.S.) says: "I asked my father about the Holy Prophet's behaviour with the people of his gathering." He replied:

"'The Holy Prophet was cheerful, soft and gentle in his associations with the people. He did not possess the quality of rudeness, nor imprecation, or excoriation and panegyrisrm. If he did not like something, he would engage himself with some other work. Those hopeful in him would never return back dejected.,

He had kept three things far away from himself: dispute, excessive talking and every thing which was not relevant to him. Also, he had abandoned three other things in connection with the people: reproach, reprove and faultfinding of the people.,

"He would not speak but only on a matter which had God's satisfaction. His associates would remain silent in his gathering and it was only when he would finish speaking that others would begin to speak.,

'In his presence, they would not dispute and quarrel with each other. Rather, they would listen to the speaker until his speech would come to an end. He would cooperate with the people of the gathering in joy, laughter, wonder and other instances.,

'He would tolerate the rudeness and crooked talks of the poor. For this reason, the companions would bring the poor to the gathering so that they would ask questions from Hazrat."

To his companions, he would say:

"When you see a needy person show your favour to him. Try to become his host and help him to the extent of fulfilling his wish."

He would not accept an eulogist except in a case when the matter of gratitude and thanksgiving arose. He would never interrupt anyone's talk except when the concerned person would trespass and exceed the limits. In such a case, he would get up from his place so that the speaker would terminate his speech.

Imam says: I inquired about the Holy Prophet's silence and he replied:

"Hazrat's silence was four-fold and due to four reasons: (1) At the time of forbearance, (2) At the time of fear (from corruption), (3) At the time when he would adopt a calm and special attitude for the purpose of listening and (4) for contemplation and reflection."

In patience and forbearance he was such that nothing would anger him and make him lose his temper.

His fear was due to four reasons: (1) He would opt to do virtuous acts so that others would follow him and (2) he would renounce the evil so that others too would do the same. (3) His effort and endeavour was in the direction of those things which resulted in the rectification of the condition of the people or their goodness of this world and their Hereafter. (4) Hazrat's silence was to the extent of necessity. His attention towards the people of the gathering was the same.

Sometimes, he would go into silence when thinking and reflecting in the transient nature of this world and its affairs and on what might remain and what may perish.

Moreover, it has been narrated from Amir-ul-Mumineen (A.S.) about the Holy Prophet's disposition as such:

The Messenger of Allah was never seen to stretch his legs before others.

As he was 'Rahmat-ul-Alameen' (mercy to the Universe), he would never think of taking revenge in the face of any oppression committed against him.

However, he would not remain restful against the forbidden acts and would not revolt unless his anger and revolt were on the path of Allah.

At the time of eating, he would never make his body lean over something. There was no request which was asked from him which he would reply in the negative. His talks were decisive and were not such that would annoy a listener. Any one who would listen to his talks would understand them easily.

The Holy Prophet would say: The best amongst you is the one who is the most good-natured one.... until Imam Ali says: My eyes never set con an eye like his. [109]

Also it has been narrated from the Holy Prophet who said:

I make a joke but do not say anything except the truth.

Ibn Abbass has narrated from the Holy Prophet who said:

I have been trained by my Lord and Ali has been trained by myself. My Lord has ordered generosity and goodness and prohibited stinginess and oppression (rudeness and harshness).

There is nothing which is more loathed before Allah than being stingy and ill-natured. Ill-naturedness spoils a deed just as vinegar spoils honey.

* * *

The Messenger of Allah has been described in this manner in the school of Ahl-e-bayt and in the manner in the Caliphate school!

Sometimes it has occured that the scholars of the Caliphate school have narrated a matter from the Ahl-e-bayt school of thought. For example «Halabi» (died in 1044 A.H.) has narrated the afore-mentioned two traditions from Imam Hassan (A.S.) and Imam Hussein (A. S.) in his famous book «Seeratul-Halabia». But the Ahl-e-bayt school has never narrated the inadmissible charges of the Caliphate school which has been examined under the discussion «The second cause of diviation» and has appeared in the books of the Caliphate school.

Is it true that the Holy Prophet was really like what has been described in the reliable books of the Caliphate school!?

Did the Holy Prophet really curse the believers!? imprecated them! harmed them! and would then ask God to convert his curse into a mercy and blessing for the accused one!?

Was the Holy Prophet as such!?

And should not the Holy Prophet really be like what has been narrated in the school of Ahl-e-bayt: that he was soft, good-natured and tolerant in social connection and relationship. Nothing would anger him and he would not lose his temper. He would not speak anything but the truth and was not the one to curse or find fault.

He would never say anything to anyone which he himself abominated let along the matter that he cursed the believers for no particular reason.

Is this true that the Holy Prophet used to urinate in a standing position and would ask someone to stand behind him (as mentioned in the Caliphate school) or is it that he never (even) used to stretch his legs before anyone? (just as mentioned in the school of Ahl-e-bayt)

Is it true that music used to be played in the presence of the Holy Prophet and that he used to see dancing (as mentioned in the Caliphate school) or is this true that he would not sit nor stand but with the remembrance of Allah? (just as the same has come down in the books of the Ahl-e-bayt school of thought).

Why is it that the Muslims do not acquire all their Islamic knowledge from Ahl-e-bayt so that these differences are done away with and the true unity of the Muslims and their cling to the rope of Allah is achieved in its true sense!?

[Arabic text]

CHAPTER TWO

In this discussion, it was decided to analyze the third factor in the alteration of Islam i.e. fabrication of traditions. However, as the main issues are bygone, only the balance has remained which perhaps without them, the depth of the matter cannot be clarified the way it should be done.

The noble verses which you have witnessed in the first part of our discussion are an address to the Holy Prophet (S.A.W.A.) which say:

«O Prophet! surely We have sent you as a witness (Someone can be called a witness i.e. he can be a witness on behalf of God over all the good and evil deeds of men only if he himself possesses such characteristics as God wishes) and as a bearer of good news and as a warner, and as one being invited to Allah by His permission, and as a light-giving torch.»

Also: «Certainly Allah conferred a benefit upon the believers when He raised among them an Apostle from among themselves, reciting to them His communications and purifying them, and teaching them the Book and Wisdom, although before that they were surely in manifest error.»

Also: «Surely We have revealed to you as We revealed to Noah, and the prophets after him, and We revealed to Abraham and Ishmaeel.... (We sent) apostles as the givers of good news and as warners, so that people should not have a plea against Allah after the (coming of) apostles.»

This is the scheme of creation of the Universe and this aim and objective of the Lord of the Universe begins right from the appointment of Prophets. However, as mentioned before, those people whose lust and carnal desires did not match these heavenly teachings especially the powerful and affluent ones whose outburst of desires, lust and anger was met through exertion of force and who did not wish to go under the burden of restrictions of the divine rules, rose in opposition to these rules and teachings.

FACTORS WHICH ATTRIBUTED TO THE ALTERATION OF RELIGIONS

One of the ways of their opposition and campaign was to repress the propagation of these teachings and commands. Thus, they brought under their check the narration and propagation of the sayings and hadith of the Holy Prophet (S.A.W.A.). However, as they could not prevent

the propagation of all the sayings of the Holy Prophet and the Muslims could still hear the Prophet's hadiths from some comer or the other which was possible to rupture the policy and custom of those who were having a hand in this campaign and make them lose their credibility in the eyes of the people, they were forced to basically render null the traditions of the Holy Prophet form the view-point of their value, sacredness and heavenly credibility so that there would no longer remain much possibility of perfect reliance on them.

In the past, adequate discussion took place on these two matters. The remaining portion which we wish to mention here is that which concerns the sayings of the Holy Prophet himself. Whatever has occured for the past nations will also occur for this nation. Therefore, a question arises and that is whether such events had also taken place in the past and whether the previous nations had committed oppression against their respective Prophets or not?

The reply to this postulation is affirmative. Unfortunately, such lies and accusations were prevalent in the past nations too!

Of course the details of this will be mentioned when we will be discussing the manner and dimension of alteration in the contents of Islam. However, at this stage, we shall set forth as an example an event which reveals the reason and manner of such actions.

Just as it is true in all divine religions, in the case of Zoroastrian religion too, it is believed that wedding with the intimate ones was not permissible. However, for centuries now marriage with the intimate ones like mother and sister is considered to be lawful [110].

Undoubtedly, the Prophet of Zoroastrians was amongst the heavenly Prophets just as the same is proved for us from the ways and behaviour of the Holy Prophet with the people of the Book and the Zoroastrians.

It has been narrated from Amir-ul-Mumineen (A.S.) that very far in the past, Zoroastrian King slept with his own daughter when in a state of intoxication. News spread amongst the people and when all gathered around his palace, they said: 'O King! you have ruined our religion. Give up yourself so that we can purify you by implementing the penal law. The King replied: Come close together and listen to what I have to say. If my words satisfies you all, let it be and if it doesn't, you may do whatever you like.

The people gathered. He said: «Do you know that God has not created any creature more beloved than our father Adam (A.S.) and our mother Eve (A.S.)?»

They said: you have spoken the truth.

He said: has not Hazrat Adam (A.S.) given his daughters to his sons and his sons to his daughters in marriage?

They said: «You have spoken the truth. This is truly the religion.»

All concluded a pact on this deed and forgot whatever knowledge they possessed of their sacred laws. [111]

In this way, matrimony with the intimate ones got recorded in the Magian religion and the heavenly religion fell victim to distortions. Such distortions have always existed in the past including this 'Ummah' (nation) where those in power presented the sayings and behaviour of the Prophets in such manner as to match them with their personal desires.

Previously too, I had mentioned to you the story of that Uthmani governor of Baghdad who used to strictly refrain from accepting bribes. You also realized how the corrupt bribe - takers set up a true appearance in support of bribe - taking and presented a practical show where they reckoned it to be a God-loving one until the simple - minded governor too fell victim to their trap and the door of bribe-taking was once again kept open for one and all.

In short, those possessing power and influence want to accept bribes which is contrary to the Islamic certainties. Similarly, they want to practice corruption, drink wine, listen to lustful songs and music, make fun by playing with dogs and monkeys, gamble and easily plunder the people's wealth in an easy and unthreatened manner. In order to achieve these, it is necessary for them to produce some pretext and then give it the shape and colour of Islamic laws and canons. It is here that the launchers of traditions come of help.

The ignormus mercenaries attribute such type of behaviours to the Prophets in the form of traditions and degrade the heavenly position of these great characters to the level of one ordinary person and even much below, so that the one who is a dog-fancier, gambler, wine - biber or adulterer like Yazid and Walid can rule cover the Muslims as the Caliph of the Religion without much opposition!! This was the second factor in the alteration of Islam!

110- However in recent centuries since the Zoroastrians have lived in thc Islamic societies, they have gradually and steadily given up this practice and considered it to be an evil and ugly act. Refer to Sae'ed Nafisi: «The social history of Iran» 2/35 and Christensen: «Iran at the time of Sassanides» - translated by Rashid Yasemi Pg. 348 - 2nd edition.

FABRICATION OF TRADITIONS

The third factor in the alteration of Islam is the fabrication Of traditions. As a matter of fact, all the alterations spring from here and occur due to this very factor because, we are already aware that the glorious Quran will remain immune under from all sorts of attack and danger. Divine Protection However the area which is prone to attack and as a result likely to he affected is the description and exegesis of Quran i.e. the traditions and 'Sunnah' (ways) of the

Holy Prophet. We are also aware that Islam possess two fundamental pillars - the holy Quran and the 'Sunnah'. As such, attack on the 'Sunnah' or traditions is in fact an attack on Islam and distortion in them is a distortion in Islam. Therefore, our most fundamental discussion lies here even though in our classification, we have mentioned it to be the third factor in alteration after mentioning the first factor i.e. prevention of writing, narration and propagation of traditions and the second factor i.e. degrading the status of the Prophet. Thus the third factor in alteration is the fabrication of traditions by means of which the ultimate aim of the enemies of Islam were achieved and the atheist and the dualists could distort the religion of Islam - although the divine religion was revived and taken back to the human-society by the help of the Imams of Ahl-e-bayt and this was nothing but the Grace of God. We shall, God-willing, mention the details of this matter in the future. However, before that we must examine and discuss its form and root under various sections.

WHY DID THEY FABRICATE TRADITIONS?

Abu Jafar Mansoor, the second Abbassid ruler called his son Muhammad by the title of Mahdi so as to show off that that Mahdi which the Holy Prophet has informed about his emergence in the future is this very son of mine i.e. Muhammad Mahdi. In the gathering which was held for giving allegiance to Mahdi so that he could become the official heir-apparent to Mansoor, the poets were reciting poems and odes and every one strived in some way or the other to bring themselves close to the Abbassid Caliph and draw his attention towards themselves. One of the courtiers by the name of Mu'teeh-ibn-Aiyas too forged and presented a tradition as such:

The Holy Prophet said:

[Arabic text]

«Mahdi is from us and he is Muhammad, the son of Abdullah but his mother is not from our family. He will fill the earth with justice just as it had been fraught with oppression.»

He strived to insert all the signs of Mahdi Abbassid in the tradition and after narrating the tradition, he pointed to the Abbasid Caliph's brother who was present in the gathering and said: «He too is aware of this tradition. He knows its authenticity!»

Under extreme pressure he too said: «Yes, he is speaking the truth!»

Later on, he told his associates as such: «See how he has wrongfully involved us. He compelled me to confirm his blatant lie.»

This was one example showing how and in what manner the matter of the satisfaction of one powerful Caliph was effective enough in producing or fabricating traditions.

In the special scheme which was a part of the policy of the Abbassids, Mahdi Abbassid was supposed to behave in a very comely manner toward the people and deal with them in justice and kindness. For example, Abu Jafar Mansoor had confiscated an enormous amount of wealth which belonged to the people. He did not do this for personal profit as such but deposited them in the government treasury in the name of its owners so that in the near future when his son would gain control of the government succeeding him, he could return back these wealth to its owners and in this way attract the attention and satisfaction of the public and exhibit that the one who was to spread justice on earth is none other than him and he is the same promised Mahdi of Islam. In implementing this plan, Mahdi strived hard to give a superficial arrangement to his affairs so that everyone would recognize him as a pious and good person. But nevertheless, he was pathetically attracted towards pigeons and was fond of playing and looking after them and he just could not forsake them!!

One day, a traditionist connected to the court by the name of Atab-ibn-Ibrahim Nakh'ee goes in the presence of the Abbassi a Caliph and draws his attention towards his son who was busy playing with the pigeons. Of course, this situation was not so much desirable, especially if we take into account this matter that he wanted to manifest himself as the Promised Mahdi of the nation. Anyhow, in order to attract the satisfaction of the Caliph and diminish his annoyance, Atab-ibn-Ibrahim narrated a tradition as follows:

[Arabic text]

So and so a person narrated for me a tradition from Abu Huraira that the Holy Prophet (S.A. W.A.) said:

«No competition is lawful except in shooting, horse-race and camel-race.»

Then, he himself added [Arabic text] and in flying pigeons!

Why did Atab-ibn-Ibrahim do such a thing? He was also not given such a command by the Abbassid Caliph. But as he was fully aware of the situation, he added something to a tradition which was authentically true just for the sake of giving validity to the status of the Caliphate and manifesting the Caliphs behaviour to be lawful and hence pleasing him. The Caliph Mahdi Abbassid gifted him with ten thousand dirhams. When this traditionist left the assembly. Mahdi Abbassid told his associates as such: 'I swear by God that Atab has attributed a lie to the Messenger of God.' [112]

However, the reason why the Abbassid ruler said these words was that despite being in pressing need of such a fabricated tradition. He only wanted to pretend his (so called) piousness.

In both the afore-said traditions, Muteeh-ibn-Aiyas and Atab-ibn-Ibrahim distorded the traditions in order to gain satisfaction of both the Abbassid Caliphs i.e. Mansoor and his son Mahdi. In this act of distortion they tampered with the tradition which was narrated from the Holy Prophet and which was well-known amongst the people.

The first one simulated that the applicability of the numerous traditions of the Holy Prophet with regards to the promised Mahdi is the same Mahdi Abbassid, the heir-apparent to Mansour and he also called those present to bear witness to his saying.

The second one added one word [Arabic text] to the tradition of the Holy Prophet about horse-racing and shooting in order that the matter of pigeon- playing by the Caliph becomes included alongside horse-racing and shooting and hence earns an Islamic value.

Therefore, it is quite clear that in the matter of fabrication of traditions, they used to sometimes make use of the famous traditions of the Holy Prophet and by increasing or decreasing some portion of it, they would achieve their aim.

From the above two examples, we clearly realized that the reason why the traditions and hadiths were forged were mostly for the sake of pleasing the Caliphs and those in power in the government even though at times, the Caliph had not given any special instructions in this regard. Of course, it is quite obvious that had the Caliph given such an instruction then the matter of fabrication of tradition would have taken a more disasterous turn.

OFFICIAL COMMAND FOR FORGING TRADITIONS

Mada'eni[113] who is amongst the first and the most reliable historians narrates in his book «Al Ehdas» as such: «In the year of congregation,[114] Muawiya wrote and despatched a common command for his agents who were ruling in all the cities of the Islamic territory - right from India to as far away as Africa. In that command, Muawiya wrote: Anyone who narrates anything about the excellence of «Abu-Turab» and his progeny will render his blood useless and his property dishonourable and will bring about his expulsion from the domain of protection of the government.

After the issuance of this declaration, the people of Kufa i.e. the followers of the household of the descendants of Ali (A.S.) suffered pain and persecution more than the others. These people were those who had been trained in the school of Amirul-Mumineen Ali (AS.) and were well acquainted with Hazrat's love and affection. Persons like Maitham Tammar, Sa'asat-ibn-Suhan, Hur-ibn-Adi and Adi-ibn-Hatim had lived amongst the people of this city. They were those who lived with the love of Amir-ul- Mumineen (A.S.) and also departed this world with his love. Therefore, they were willing to bear the severity and difficulty of this declaration and resign themselves to prison, torture, plunder and death.

114- By 'year of congregation' [Arabic text] is meant the year 40 Hijri when Muawiya had pined full control of all the Islamic lands. This afore-said year was called [Arabic text] because none opposed Muawiya in that year. The reason why the followers of the Caliphate school are called as Ahl-e-Sunnat and Jama'at (men of tradition and community) is because they are unanimious and united in following the Caliphs and are unopposed to them.

THE COMMAND GAINS SEVERITY

For the second time, Muawiya issued a command to all his agents instructing them not to accept the testimony of any of the Shias of Ali and his household. (until now too, the testimony of the Shias was not being accepted in some of the countries. In the eyes of the ruling government, they were invalid from the view-point of justice. If there was anyone amongst them who would bear witness in the court, it would not be accepted) Muawiya wrote: «All the friends and lovers of Uthman and all those who narrate traditions about his excellence who live under your rule should be identified and honoured. Write to me about whatever they have narrated about Uthman's superiority and register their names and the names of their household.»

For this reason anyone who would narrate a tradition from the Holy Prophet (S.A.W.A.) about the Virtues of Uthman would prove to be a sort of an official document and would be sent to the Umayyad court. This order was so implemented that the virtues of Uthman and the traditions which comprised his virtues gained abundance. This was because Muawiya would unsparingly employ on this path money, robe of honour, awards, properties, lands and whatever he had at his disposal and would distribute them amongst the Arabs. Therefore, distortion of traditions spread far and wide in every Islamic city and the mammonists competed with each other in gaining access to them. There was no expelled person who would approach the official agents and ruler of Muawiya's government and narrate a tradition about Uthman's virtues and superiority but that his name would be registered and would gain likeability of the ruling power. Moreover his intercession on behalf of others would be accepted and would gain social respect and prestige. Some time elapsed in this manner!

THE ISSUE OF THE THIRD COMMAND

After this declaration, another command was issued from the central Caliphate stating that the traditions about Uthman has excelled in number and has spread in all the corners of the Islamic cities. «When my letter reaches you, invite the people to narrate traditions about the virtues of the initial companions (of the Prophet) and the Caliphs. Do not keep with yourselves any tradition which has been narrated by the people about 'Abu- Turab' save that you bring for me the opposite of that about the companions. This is because, this kind of an affair is more lovable to me and pleases me more and vanquishes more the reasonings of Abu-Turab and his Shias and the matter of Uthman's virtues and his superiority is more severe for them!

The instructions contained in Muawiya's letter was read out to the people and what followed was fabricated traditions about the virtues of the companions (of the Holy Prophet). In this regard, people narrated traditions to a great extent such that they found their way on the pulpits of the Islamic cities and the teachers of the school in every house. Moreover, they taught these forged traditions to the children and youngsters and repeated them so often that they became accepted like the holy Quran. Very soon these traditions spread amongst the women and daughters in the house and the maid-servants and slaves. The male members of the house would listen to such traditions from the official pulpits and the sermons of Friday-prayers and after reaching home would divulge them to their family members and servants. This state continued for many years. Muawiya possessed Caliphate and ruled from 40 A.H. to 60 A.H.. During this lengthy period, the mammonists competed with each other and took precedence over the other in fabricating traditions. In this manner, numerous traditions appeared and a great deal of fabrications circulated. The jurists, the judges and the governor - generals were all involved in this affair and were preoccupied on this mission. Those who were involved more than the others were the deceitful and weak-faithed reciters of the Quran who used to outwardly manifest themselves to be people of worship and humility. They used to forge traditions just to derive some pleasure and favour from the governors, gain nearness to the ruling-power and derive benefit in the form of wealth and property. This state of affairs continued until the religious - minded and those who abstained from the falsehood received such false traditions. These people narrated the afore-said traditions in its true form and if they knew it to be false, they would neither divulge it nor have faith in it. [115]

It is on the basis of such historical evidences that I always used to say, 'most of the things which exist in the Caliphate school as a faith and religion has in fact been fabricated during Muawiya's era,'

Abu Abdullah Ibrahim-ibn-Muhammad[116] famous as "Naftovia" belonging to the fourth century narrates in his "Tariq" a matter which, from the view- point of purport is similar to the saying of Mada'eni. He has written:-

«Most of the false traditions which they have recounted about the virtues of the companions (of the Holy Prophet) have been fabricated during the period of Bani-Ummayid. In this manner, the speaker and fabricator of such traditions wanted to gain nearness to the ruling - power and draw the attention of the ruling Ummayids. By this, the Ummayids too wanted to degrade the Bani-Hashim. [117]

Now, we shall examine a few examples of such traditions so that we perceive more the truthfulness of the saying of Mada'eni and Naftovia.

TRADITION OF «YAUM-UD-DAR» [Arabic text]

When the noble verse[118] [Arabic text] was revealed and the Holy Prophet was commissioned to invite his near relatives - progeny of Abdul-Muttalib towards God and warn them, it was for the first time that he was publicly announcing his invitation from his private house. Up to that day i.e. a period of three years which passed from his appointment to the mission of Messengership, his prophetic message was enclosed in his house and only Ali (AS.) and Khadija were then following it.[119] The verse was revealed and the Holy Prophet was given instructions to spread his invitation.

We have narrated the details of this incident in the previous lessons. Hazrat Ali-ibn-Abi Talib was living in the Holy Prophet's house. From the time when he passed the five years of age i. e. at the time of famine, the Holy Prophet took Ali (A.S.) under his guardianship. The Holy Prophet commanded Ali who was then a youth of thirteen to fifteen to cook one leg of a sheep and prepare one big bowel of mixed yogurt and water. The Bani-Hashim were invited. They were approximately forty in number. The Holy Prophet addressed them as such: «Allah has sent me with His Message in order that you recognize Him by His Oneness and recognize me by my Prophethood.» Thereafter, he added: 'Who amongst you is ready to help me in this affair so that he would be my brother, legatee and Caliph amongst you? All those present turned back. Only Imam Amir-ul- Mumineen who was the youngest of all, rose and said: 'O Messenger of Allah, «I will be your helper in this path.»

When this affair was thrice repeated the Holy Prophet said: 'He is my brother, legatee and Caliph amongst you. Listen to him and obey his commands. [120]

This tradition has come down with authentic documents in the reliable books of history and hadith belonging to the Caliphate school. However, as mentioned before, Muawiya had given instructions not to narrate or mention anything about the excellence of «Abu-Turab» and his

family-members and instead give accounts to the opposite effect. Thus, this tradition which has been one of the most explicit proofs of Hazra'ts outstanding position in accepting Islam revealing the explicit wording and the decisive command of the Holy Prophet about his Executorship and Caliphate should be shattered and something contrary to this effect forged.

A CONTRADICTION TO THIS TRADITION

In the original copies of the books of the Caliphate school, they have brought contradictions for this tradition from the first-hand transmitters:

1 - FROM THE WORDS OF AYESHA

A tradition which has been attributed to Ayesha has been narrated from her. We are unaware whether she has really said these words or that they have falsely been attributed to her.

The tradition is as follows:

When the verse [Arabic text] was revealed, the Holy Prophet summoned the sons of Abdul-Muttalib and said: 'O sons of Abdul-Muttalib! O my kinsmen! O Safiah, daughter of Abdul-Muttalib! O Fatemah daughter of Muhammad, fear Allah and serve Him. I cannot do anything for you. I am not the owner of anything from God's side to you! [121]

These two traditions are contrary to each other. Now we should see which one of them is true and which one of them is false and what reasons can be set forth for the correctness of the first one or falsity of the other.

In the Caliphate school, Ayesha enjoys such a lofty position that she is placed as high as the fourth in rank after the Holy Prophet, Abu-Bakr and Omar. One of the reasons being that by making use of the traditions which they narrated in her name and the unalterable credibility which they earned from her name, they wanted to give the necessary matters to the Muslims.

Thus, a tradition narrated in the name of Ayesha but contrary to the recounted tradition of Amir-ul-Mumineen would be given priority in the Caliphate school of thought. For this reason, a tradition containing the virtues of Amir-ul-Mumineen (A.S.) has fallen from its worth and credibility.

We will evaluate two traditions from the view-point of the rules of 'Science of traditions'. The points which are worthy of attention here are as follows:-

Firstly, with regards to the consensus of all the Ulemas (scholars) of Islam, the verse being discussed has been revealed in the third year of the Holy Prophet's appointment. [122]

Secondly, the narrator of the second tradition i.e. Ayesha was born in the fourth year of the Holy Prophet's appointment[123] and hence could not have been a witness to the event of the tradition. Therefore the narrated tradition from Ayesha being a loose [Arabic text] tradition is creditless. On the other hand, the narrated tradition from Amir-ul-Mumineen is correct[124] as far as its chain of transmission is concerned and is devoid of any doubt. Moreover, at the time of the occurance of the afore-said incident, he himself was fifteen years of age.

Thirdly, Hazrat Fatemah (A.S.) whose name has appeared in the text of the second tradition, stepped into this world as per the authentic sources[125] in the fifth year of the Holy Prophet's appointment. Even if we accept the sayings of others (whose statements severely contradict each other) Fatemah had not yet reached the age of puberty and was at the most eight years old.

Thus under usual circumstances, she could not be the addressee to an official and religious address especially when she had three elder sisters living at that time and in case of necessity it was they who should have been addressed and not the youngest one who, even if we assume that she had been born at that time, could not have been more than eight years old.

2 - FROM THE WORDS OF ABU-HURAIRA

In this regard, two lengthy traditions have come down from Abu-Huraira.

In the first tradition, Abu-Huraira says:-

«When the verse [Arabic text] was revealed, the Holy Prophet invited the Quraish. All of them gathered. The Holy Prophet addressed them as such'': 'O the sons of Ka'ab-ibn-Luvi, save your near ones from the fire! 'O the sons of Murat-ibn-Ka'ab, deliver yourselves from the fire of Hell! 'O the sons of Abd-Munaf, save yourselves from the fire! 'O Bani-Hashim, save your near ones from the fire! 'O the sons of Abdul-Muttalib, deliver yourselves from the Hell and its fire!

Up to here, the Holy One speaks in a general tone (in the tradition of Abu- Huraira) but later on, his speech is directed towards individuals. He mentions special names and directs his message to them. In continuation of his speech he says:

'O Fatemah, deliver yourself from the fire of Hell. I cannot do anything for you. I am not the owner of anything before Allah for you. Deliver yourself from the fire. Of course you are related to me and I will observe the ties of Kinship with you. [126]

Of course in this address, the Holy Prophet meant to say that he was incapable of making intercession and powerless enough to save anyone from the divine chastisement.

In another tradition which has come down from this companion in the authentic books of the Caliphate school we read as such:

'When this verse [Arabic text] was revealed, the Holy Prophet said: 'O the people of Quraish, redeem yourselves from your Lord. I cannot do anything for you before Allah! O' the sons of Abdul-Muttalib, I am incapable of doing anything for you! 'O Abbass-ibn-Abdul-Muttalib, I am incapable of doing anything for you! 'O Safiyan, the aunt of the Messenger of Allah, I am incapable of doing anything for you! 'O Fatemah, the daughter of Muhammad, you may ask me whatever you wish but I will not be able to do anything for you before Allah. [127]

As far as these two traditions are concerned, apart from what we have said in the tradition attributed to Ayesha that in the year of revelation of the verse, Hazrat Fatemah had not yet been born, so that we could say that the Holy Prophet had possibly addressed her, there also exists another matter and it is this that we want to know. Abu-Huraira the initial narrator of the tradition was in the third year of the Holy Prophet's appointment so as to see whether he could narrate such an event? After the victory of 'Khaibar', he travelled to Medina with the group of "Ashasis" and "Dusis" of Yemen.[128]

Thus, if he narrates anything from time prior to this period he should also mention the names of those from whom he is narrating the same. Consequently, his two traditions like the traditions of Ayesha, involve defect and flaws (discontinuity of chain of narrators)and hence makes their status of creditability shaky.

3 - TRADITION OF 'MUSLIM'

The third tradition which we shall review is a tradition which Muslim has narrated from Abu Uthman Nahdi. The latter says: 'Qabisah-ibn-Makhareq and Zuhair -ibn-Amro have narrated to me that at the time of revelation of the afore-said verse, the Holy Prophet stood over a heap of stones near a mountain and cried out: 'O the sons of Abd-Munaf! I am a warner to you all. My example to you is like the example of a man who witnessed his foe from a far distance and wished to go much nearer to them so as to bring more news for his people and tribe. However, he feared that he would fail and that his foe would get to his own tribe much sooner than him. Thus he cried out due to fear and warned his near ones and tribe. Like him, I too am sensing danger for you and I warn you of the fire. [129]

Abu Uthman narrates this tradition from two persons: (1) Qabisa-ibn-Mukhareq and (2) Zubair-ibn-Amro.

A - It is only in this tradition that the name of Zubair-ibn-Amro has been mentioned and in no other place his name or traces of him can be seen. The researchers in the biographies of companions (of the Holy Prophet) and traditionists say: «The first time when Zubair was recognized in history was in Basra and before that, there was no other trace of him. He had a

home in this city which was established in the fourteenth year of Hijra. The only sign through which he could be called the companion (of the Holy Prophet) was this very tradition and basically the men of 'Rijaal' (researchers in the biographies of companions) say: 'Except for this tradition, we do not recognize any other tradition from him.'

Moreover, Bukhari has not brought this tradition in his book since he does not reckon it to be correct. He says: «The reason that this tradition is incorrect and Zubair is not from the companions (of the Holy Prophet) is this that he does not notify that he has heard the tradition from the Holy Prophet.[130]»

Conslusion: If anyone has recognized Zubair as a companion, he has in fact made use of this tradition and relied on it. Moreover, not only is this tradition a proof of his contact with the Holy Prophet but, as per the inference of the clear-sighted people, this itself is a source of doubt of his contact with the Holy Prophet and it lacks authenticity and credibility.

B - Qabisa-ibn-Mukhareq belonged to the tribe of Bani-Halak. He had not seen the Holy Prophet at the time when the Muslims were in Mecca and it was only after 'Hijrat' (migration) that he, for the first time came before the Holy Prophet along with his tribe (in Medina) and accepted Islam. [131] Thereafter, he returned to his native hometown.[132] Therefore, Qabisa too had not been present at the time of revelation of this verse and apparently, had not witnessed the event so that he could narrate it without any channel and chain of transmitters.

Conclusion: We do not possess any reliable piece of information about Zubair's meeting with the Prophet and Qabisa too had no such meeting and acquaintance with the Holy Prophet at the time of revelation of the afore- said verse (in the third year).

4 - TRADITION OF A'MASH QUOTED FROM IBN-ABBASS

This event has also been mentioned in another tradition where A'mash has narrated it from Amro-ibn-Murrat who has narrated from Sa'eed-ibn-Jubair who in turn has narrated from Ibn-Abbass. In this tradition, Ibn-Abbass recites the verse as such:

[Arabic text]

and says: «When this verse was revealed, the Holy Prophet came out and climbed the mountain of 'Safa' and cried out in a warning tone. The people said: 'Who is this man who is crying out in this manner and warning us of some danger?' Some replied: 'He is Muhammad'!» People gathered around him. The Holy Prophet said: 'O Bani so and so, 'O Bani so and so, 'O Bani- Abd Munaf and 'O Bani-Abdul Muttalib! If I inform you that your enemies are hiding behind this mountain and intend to attack you, will you accept my words? They said: We have never heard you utter a lie throughout our lives. The Holy Prophet said:

[Arabic text]

'I warn you (all) of the severe chastisement which lies ahead'.

Abu-Lahab said:

[Arabic text]

'May death befall you; have you gathered us over here (only) for this talk?!

It was in this connection that the verse,

[Arabic text]

was revealed. [133]

The first and biggest proof of falsehood of this tradition is the verse [Arabic text] because such a verse cannot be found in the Holy Quran in such a form.

Moreover, this tradition has been narrated from Ibu-Abbass whereas, as per the specification of the researchers (in the biographies of the companions) he was born in 'She'ab', which was exactly three years before 'Hijrat' (migration)[134] i.e. seven years after the revelation of the verse. Therefore, the tradition of Ibn-Abbass too lacks consistency in its chain of transmitters.

The traditions which we have examined so far were traditions which have come in 'Sahih' and 'Musnad' of Ahmad. As far as the 'Tafseers' (exegesis) are concerned, the most reliable and extensive of them in the Caliphate school is the 'Tafseer' of Tabari and 'Tafseer-e-Durrul-Manthur' of Suyuti.

5 - TRADITIONS OF TABARI AND SUYUTI

The fifth tradition under our investigation is a tradition which Tabari narrates from Abu Musa Ashari who says: «When the verse: [Arabic text] was revealed, the Holy Prophet dipped his hands in his ears and cried out:, 'O Bani Abdul-Muttalib, 'O Sabahah: 'O sons of Abdul-Muttalib, I warn you of danger....»

Suyuti in 'Durrul-Manthir' has narrated this tradition from Ibn-Jurair, Tahari, Tirmidhi and others. [135]

However, this tradition too suffers the same fate as the other traditions because the first narrator, Abu Musa came to Medina along with Abu- Huraira in the seventh year after Hijrat.

Secondly, he has narrated the tradition without any medium. As such, his tradition too, is entangled in viable transmission and lacks valency.

6 - In interpretation of this verse, Suyuti has brought another tradition from Anas-ibn-Malik which from the view-point of text is exactly the same as the tradition of Abu-Huraira. However, as far as its chain of transmitters is concerned, this tradition too is creditless because Anas-ibn-Malik was born in Medina and basically did not meet the Holy Prophet before Hijrat (migration) and till then, had not even been to Mecca. Moreover, at the time of the event i.e. in the third year, he was not yet even born; since at the time of the Prophet's migration which occured exactly ten years after the event, he was then ten years old. [136] Thus, Anas was born in Medina in the year of revelation of the verse and was not present in Mecca and even if he was present, he could not be counted amongst the eye-witnesses.

7 - Moreover Suyuti narrates from Burah-ibn-Aazeb a tradition in this regard. Burah-ibn-Aazeb belonged to the tribe of 'Aus' and the clan of Ansar in Medina. In the second year of 'Hijrat' he wanted to participate in the battle of 'Badr' but the Holy Prophet did not allow him since he was only a youngster. This means that he was not even fifteen at that time so as to be mature enough to participate in 'Jihad' (holy war). Thus, at the time of revelation of the verse, he was approximately two years old and was living in Medina and so could not be amongst the direct eye-witnesses and narrators of the event. [137]

These three traditions i.e. the traditions of Abu-Huraira, Anas and Burah- ibn-Aazeb are one in wording and all the three of them were not present at the time and place of revelation of the verse. Therefore, this similarity of wording of the tradition can be a document to the official directive of the Ummayid Government in the matter of fabrication of traditions whether the initial narrators have themselves done this in order to obey the command of the Ummayids or whether others have forged the information and presented them in their names.

8 - and 9 - In 'Tafseer-e-Tabari' and 'Tafseer-e-Durrul-Manthir' there exists yet other traditions which are attributed to persons like Muhammad- ibn-Shahab Zuhri and Qatada.[138] Just as we have mentioned before, these two gentlemen belonged to the period very much after the Holy Prophet's era and are reckoned to be amongst the group of 'disciples of the companions'. Therfore, we shall no longer linger on their tradition because the absence of the chain of transmitters in them is very clear and obvious.

10 - Other traditions too have been narrated and Suyuti narrates them from the companions of the Holy Prophet such as Zubair. However, his chain of transmitters is inconsistent up to the person of Zubair. In other words Suyuti who was living in the 10th century narrates from Zubair with the medium of one or two persons and it is clear that the gap of nine centuries between Zubair-ibn-Awam and Suyuti cannot be filled by means of one or two persons and this period is stretched out beyond twenty generations.

Thus, these traditions too lack credit and we cannot assess Zubair's remarks in this tradition to be from himself because there exists a strong possibility that he has not narrated this tradition and others have forged it in h is name. Unless and until we do not recognize the continious chain of transmitters back to the first narrator, we cannot attribute the tradition to him. Thus this tradition is far from the reach of examination or analysis and devoid of creditability.

TWO REMINDERS

It is necessary to mention here, two points:

Firstly, the tradition which had been attributed to Ibn-Abbass wherein the expression[139] [Arabic text] could be seen to be a part of the Quranic verse unfolds a place of big skepticism because it gives hint of distortion of Quran in it. I presume that this tradition is the outcome of fabrication of the beginning of the second century after 'Hijrat' because in analysing the Islamic history, I have come to this conclusion that the main endeavours of the dualists in tearing down the Islamic thought and beliefs had occured in the beginning of this century. Whether they attribute the tradition to Sa'eed- ibn-Jubair followed by Ibn-Abbass or to others makes no difference since all have treaded the same path i.e. their campaign against Islam.

Secondly, what I infer from these forged traditions is as such: Except for the above tradition, all the existing traditions have been forged during Muawiya's era. For example, Abu Uthman Nahdi who would narrate tradition from two persons, was existing at the time when Muawiya was issuing commands for the fabrication of traditions.[140] All the traditions too would finally get to those persons who were living during that period - whether they were reckoned to be companions or disciples of companions. However, intentionally or unintentionally they have been ascribed to be the companions.

ONE CORNEOUS LIE

11 - In interpretation of this verse, Suyuti narrates a big and corneous lie from Tabarani and Ibn-Murdowiya who narrate from Abu-Imamah Baheli who said: 'When this verse was revealed, the Holy Prophet gathered his relatives and family-members. First of all he turned towards Bani-Hashim and said: Save your lives from the fire.... I will not be able to do anything for you before Allah. Thereafter, he turned towards his family-members and said: 'O Ayesha, the daughter of Abu Bakr 'O Hafseh, the daughter of Omar, 'O Umm-Salma and 'O Fatemah ... buy-back your lives from Allah and strive until you deliver yourselves from the fire, I will not be able to do anything for you.... Ayesha wept and said: 'Will such a day come... [141]

We remember that the verse had been revealed in the third year of the Holy Prophet's appointment and Abu-Imamah who is famous as As'ad-ibn- Zararah was from the Ansars of Medina. He was from the initial group of the people of Medina who accepted Islam. Therefore, he had no presence at the time of revelation of the afore-said verse.

Much worse, Ayesha and Hafseh had got married to the Holy Prophet years after 'Hijrat' and at the time of revelation of the verse, not only was Ayesha unmarried to the Holy Prophet (as it is made to appear in the tradition) but had not even been born in the third year of the Holy Prophet's appointment.

Still worse than this is the fact that Abu-Imamah As'ad-ibn-Zararah died in the month of Shawwal in the first year after 'Hijrat'. Therefore, at the time when Ayesha and Hafseh had become the wives and family-members of the Holy Prophet, he did not even exist so that he could be a witness to this incident. [142]

As such, we can say with confidence that Abu-Imamah, Ibn-Abbass and numerous other narrators have not narrated these traditions themselves and have come into existence in the year 50 A.H. following Muawiya's command for the fabrication of traditions. On the basis of this official command, the real fabricators forged these traditions for the purpose of invalidating the traditions and the virtues of Ahl-e-bayt and attributed them to reliable or unreliable narrators.

However, the Holy Prophet's climb on the mountain of Safa or on a heap of stones and his cry of warning to the Quraishites may be true but that such an event has occured after the revelation of the verse: [Arabic text] is false and cannot be correct under any circumstances. The best proof too lies in the text of the afore-said verse because this verse explicitly commissions the Holy Prophet to warn his very near ones and not his clan or tribe. Although the Quraishites were related to the Holy Prophet, yet they were very far in relation and were partners to him only in name (Quraish) and were perhaps one in very far ancestral ties.

OVER THE MOUNTAIN OF 'SAFA'

It was pointed out before that the Holy Prophet's invitation in the initial stages was limited to his own household. Amir-ul-Mumineen (A.S.) who was accompanying him in the cave of 'Hera' gained acquaintance in the very initial stages of his appointment under the heavenly protection and revelation. After the Holy Prophet's return to his house, Hazrat Khadija too joined him. Up to this time, the total number of Muslims amounted to three persons. Authentic sources reveal that those accepting Islam did not exceed these three personalities for a long period.[143] Later on, Zaid-ibn-Harith and Jafar-ibn-Abi Talib joined this group. However, we do not know exactly the time of their accepting Islam. After three years of concealed invitation, the Holy Prophet was commissioned in the third year of his appointment to invite his very near ones towards Islam. Verse 124 of Sura Shuara Comprised this command. The story of the manner of this invitation was already mentioned from the words of Imam Amir-ul-Mumineen (A.S.). It was due to this divine command that the Holy Prophet (S.A.W.A.) invited his very near ones for a feast and then propagated to them and warned them. After this incident, invitation to Islam gained universality and gradually people from different quarters pursued Islam and the Muslim population gained strength.

However, as long as the Holy Prophet was in Mecca such universal address to the Quraish was not possible since the Quraishites (with the exception of a few) had not brought faith in him let alone the possibility of warning them of the fire of Hell and speaking to them about his intercession or non-intercession. Such type of talks could be accepted to be correct only if the Quraishites, even seemingly, had accepted his Prophethood and submitted to the Islamic beliefs.

In a society where the Holy Prophet was permanently engaged in dealing with the arrogant and powerful Quraishites, their plots and their followers who used to deride him by throwing the camel's paunch over his head or spill ash over his head or hurl stones at him, any talk about his powerlessness in performing intercession or his saying that, «I cannot do anything for you and you should save yourselves from the fire of Hell through your own deeds», is far from logic or reason.[144] If there existed such a common warning, it should have been at a time when the entire people had apparently become Muslims and accepted him as the Prophet. If there was to exist such a common warning it should be under such circumstances when the entire people have apparently become Muslims and have accepted him to be the Prophet. The existing traditions in the Ahl-e- bayt school of thought have come down in this form:

Firstly, all the traditions which comprises the verse of warning speak without any exception to all; About the warning to the near ones in the Prophet's household as well as others. [145]

Secondly, the Holy Prophet's climb over the mountain of 'Safa' and his speech can be related to the period after the victory of Mecca.

WHAT IS THE REAL STORY?

We can find the real story among the existing traditions in the Ahl-e-bayt school of thought. Imam Sadeq (AS.) says:

'When the Holy Prophet (S.A.W.A.) gained victory over Mecca he stood on top of the mountain of 'Safa' and said" 'O Bani-Hashim and 'O the sons of Abdul-Muttalib!

I am considerate and very concerned about you. Do not say that Muhammad is from us. I swear by Allah that those related to me from you and other than you are not but pious and good-doers. It should not happen that you appear on the Day of Judgement with the burden of this world on your neck while others appear with the Hereafter accompanying them. Know that I have not left behind any plea between us and between Allah and you. To me are my deeds and to you are your deeds. [146]"

In this very timely speech, the Holy Prophet wanted to clarify that now that he has gained victory over Mecca and in reality become the ruler of the Arabian Peninsula, his near ones

should not turn their face towards this world. They should know that nearness and relationship to the Holy Prophet is based on piety only and none else. Moreover such a proximity is inconsistent with mammonism or plunder of the public wealth. Unlike all other worldly governments, they should not think wishfully that now that one of their near ones has gained control of the leadership and the reins of government are in his hands, they could thus attain wealth, power and comfort and have domination and supremacy in this world and the Hereafter.

In the end, we once more remind you that this tradition may have been attributed to some of the narrators but he himself may be unaware of this attribution - For example, the tradition which Abu Uthman Nahdi has narrated from Zubair-ibn-Amro and Qaleisa-ibn-Mukhareq. About him the traditionists have said: «Only he has narrated this tradition from these two persons. In other words, nobody else had heard this tradition from these two persons.» Similarly the tradition which had been narrated from Ibn- Abbass, Abu-Imamah, Burah-ibn-Aazeb and others like them. It is possible that these people had not spoken such words and we can also be almost certain that they had not said so. However, if we consider that the official directive of Muawiya was issued and the entire power and strength of the ruling Umayyids got employed in forging such traditions, we will clearly understand that Urwah-ibn-Zubair, the narrator from Ayesha or Muhammad-ibn-Shahab Zuhri, the narrator from Abu-Huraira[147] were the main forgers of traditions and they were the ones who have attributed these traditions to people such as Ayesha, Abu-Huraira and Ibn-Abbass. Considering the means available at that time, the faraway places and cities did not provide the opportunity of research to those desirous of traditions. Moreover, if a tradition was attributed to anyone, there was little chance for a person to have access to him and inquire from him about its authenticity. Therefore, the traditions even though forged, would remain on people's lips and later on would get transferred to reliable and unreliable books and would form a part of the ruling Caliphate's (so called) Islamic 'Ma'aref' (gnosis) and commandments.

The conclusion which we can derive from the entire discussion is as follows:

In all the traditions under discussion, one set of traditions which had connected chain of transmission terminated in such people who had not been present at the time of the event such as the traditions narrated from Ayesha, Ibn-Abbass and Abu-Huraira and another set where its initial narrator could have been present at the time of the event lacked connection of chain of transmission of the author of book (i.e. the initial narrator) like the tradition narrated from Zubair-ibn-Awam. Thus in this collection, none of the traditions came out successfully in their test and analysis and as per the scales of traditionists none of them was correct and therefore can not be 'supported'.

Amongst them, only one tradition enjoyed a sound chain of transmission and it was a tradition where the authorities of the Caliphate school and the authorities of the Ahl-e-bayt school have unanimously narrated it. We have already expounded this tradition for you with the chain of

transmission going back to Imam Amir-ul-Mumineen (A.S.) The soundness of the chain of this tradition can be judged from the fact that its chain of transmissions ending in Imam (A.S.) was correct and connected as admitted by the traditionists belonging to the Caliphate school[148]. Moreover, the initial narrator i.e. Amir-ul-Mumineen (A.S.) had been present at the time of the event and was then approximately fifteen years of age. [149]

LOOKING INTO THE CHAIN OF TRANSMISSION OF THE TRADITIONS

With so many traditions narrated with unbroken transmission in the books of 'Sihah', 'Musnads' and 'tafseers' of the caliphate school from the companions (of the Holy Prophet) belonging to the 'Muhajirs' (emigrants) like Ayesha, Zubair, Ibn-Abbass and Abu-Huraira; from the companions belonging to the Ansars (helpers) like Anas-ibn-Malik, Bureh-ibn-Aazeb and Abu-Imamah; from those who have out of place been counted to be amongst the companions like Qabisa and Zubair and from the disciples of companions like Zuhri and Qatada, there remains no place for doubt or skepticism in this regard. But with a quick review, we saw that the concerned verse was revealed in the third year of the Holy Prophet's appointment and at the time of this incident none of the narrators were present in Mecca in order to see and give information of the event, Some of them had not even been born at the time and some amongst them were not living in Mecca at all. It was only Zubair-ibn-Awam who could have been present at that time and was living in Mecca. However, Suyuti's tradition in the 10th century is severed for him and Suyuti does not mention with what chain of transmitters he narrates this tradition from him. In this way, all these kinds of traditions are devoid of credibility.

EXAMINING THE TEXT OF THE TRADITIONS

In the tradition of Ayesha and Abu Huraira address had been made to Fatemah (A.S.) while in fact she was not even born or was an infant at that time and hence could not have been the object of this address. Rather it was much appropriate if this address had been made to the other daughters of the Holy Prophet who were elder than Fatemah (A.S.).

In the tradition of Ibn-Abbass, the sentence: [Arabic text] was added to the holy verse of Quran which itself is the biggest proof of fabrication of the tradition.

Contrary to the previous traditions, the tradition of Abu-Imamah indicates that the incident had occurred in Medina and the addressees were the Holy Prophet's wives i.e. Hafesa and Ayesha, while in fact Abu-Imamah had died long before these two who were not the Prophet's wives at the time.

Aside from all these evidences, the text of the afore-said traditions reveal that the Holy Prophet had addressed his very close relatives i.e. Bani- Hashim, his more distant relatives i.e.

Bani-Abd Munaf and all the Quraishite tribes and warned them from relying upon kinship with the Holy Prophet and abandoning the virtuous deeds while in fact such a talk does not have any relation with the third year of the Prophet's appointment as at that time all the Quraishite clans, Bani-Hashim and non Bani-Hashim were scorning the Holy Prophet for inviting them towards monotheism. Similarly it is also incommensurate with the occurence of the event in Medina because the Quraishite clan were not living in Medina so as to be addressed.

SO, WHAT HAS BEEN THE STORY?

Those who have forged these traditions have in fact tampered with the following two notifications and have made a hell of a story out of it:

(A) the announcement related to the revelation of the verse:

[Arabic text]

(B) the Holy Prophet's announcement after the victory of Mecca wherein no special names were mentioned but the Quraish were the object of address and they were told not to rely on the kinship with the Holy Prophet.

By combining these two notifications (where each one held good in its own place) the forgers fabricated some traditions as a result of which the real tradition which comprised the virtues of Amir-ul-Mumineen (A.S.) was consigned to oblivion.

THE PERIOD WHEN THESE TRADITIONS WERE FORGED

Majority of these traditions were forged during Muawiya's era for the purpose of gaining proximity to the Ummayid Caliphate with the exception of the tradition of Ibn-Abbass where for two reasons, the period of its fabrication seems to be befitting the early stages of the Caliphate of Bani-Abbass:

(A) In the tradition ascribed to Ibn-Abbass, one sentence has been added to the Quranic verse which is commensurate with the fabricated works of the dualists in the early stages of the Abbasside's Caliphate just as we have discussed the same in the first section of the book [Arabic text]

(B) Fabrication of the tradition and its attribution to Ibn-Abbass is commensurate with the early parts of the Abbasside's Caliphate because, the forgers first of all wanted to propagate their own tradition by utilizing the name of the ancestors of the Abbassid Caliphs and secondly, through this they wanted to gain access to them. Majority of the tradition which

have been forged in the name of Ibn-Abbass is befitting this period.

TWO OTHER FABRICATED TRADITIONS

After examination of this repeatedly stated but forged tradition, we shall evaluate two other forged traditions. Like the previous traditions, these two traditions too contracted fabrication during Muawiya's era and the virtues which have come down in them from Amir-ul-Mumineen (A.S.) have been reversed.

The first tradition is a well-known tradition about the virtues of Imam Amir- ul-Mumineen: In this tradition, the Holy Prophet says:-

[Arabic text] [150]

«I am the city of Knowledge and Ali is its gate. So, anyone who wishes to enter this city must (first) pass through its gate.»

This famous tradition has also been narrated in other ways:

[Arabic text] [151]
[Arabic text] [152]
[Arabic text] [153]

They have replaced this reliable and famous tradition with a false tradition which has come down as follows:-

[Arabic text] [154]

«I am the city of knowledge and Abu Bakr its foundation, Omar its walls, Uthman its ceiling and Ali its gate.

With regards to the text of this tradition, suffice it to say that a city can possess walls and gate but for it to have a ceiling is something irrational if not stupid.

Another tradition which fell victim to the forgers during Muawiya's era who fabricated something opposite to it is the famous and reliable tradition from the Holy Prophet (S.A.W.A.) about the virtue of Imam Hassan and Hussein (A.S.)

[Arabic text] [155]

«Hassan and Hussein are the masters of the youths of Paradise.»

In order to shatter the creditibility of this tradition, the forgers during Muawiya's era have narrated from Amir-ul-Mumineen the following:

[Arabic text] [156]

«Abu-Bakr and Omar are the masters of the old men of Paradise - right from first to the last with the exception of the Prophets and Messengers.»

In proving the prevarication and fabrication of this tradition, suffice it to say that Caliph Abu Bakr and Caliph Omar have been reckoned to be the masters of the old men in Paradise whereas basically, there does not exist any concept as old age and senility in Paradise.

CONCLUSION:

In this discussion, we witnessed the following:

Firstly: For earning the satisfaction of the Caliph and pleasing him, they have added the sentence: [Arabic text] to the Holy Prophet's tradition with regards to priority and arrow-throwing and have tampered the tradition about Hazrat Mahdi's advent.

Secondly: Concerning the Caliph's command they forged another tradition vis-a-vis the tradition of «Yaum-ul-Anzaar».

Moreover, in the tradition: [Arabic text] they have added the sentences: [Arabic text] and against the tradition [Arabic text] they fabricated the sentence [Arabic text]

With the help of these alterations and fabrications they initialed numerous differences and contradictions in the traditions of the Holy Prophet so much so that they made difficult the recognition of the true Islam for one and all.

These few examples are sufficient enough to make one recognize the disastrous calamities which have befallen the traditions of the Holy Prophet during the Ummayid era.

During this period, they distorted the traditions (which is considered to be the second pillar of Islam and the explanation and elucidation of Quran) so much that the entire status of Islamic faith and ethic contracted alteration and appeared to be metamorphosed. God-willing, you shall see this matter in detail in the following discussions.

With regards to our previous discussions, the third factor in the alteration and distortion of Islam is the matter of fabrication of traditions. We also saw that fabrication of traditions has taken place because of one of the following two reasons:

(i) For the purpose of gaining proximity to the central power in an Islamic society i.e. the ruling Caliphate and exploiting the vanities of the world.

(ii) Enmity with Islam.

Of course on some occasions both of the above factors motivated them in fabricating traditions.

The third cause of distortion which itself was a factor of distortion as well as the very basis of distortion was the matter of fabrication of traditions. Forgery of traditions started mostly after the Holy Prophet's departure from this world[157] but an official and universal command was not issued in this regard. During Muawiya's era, the matter of alteration and fabrication of traditions took an official turn and a governmental declaration in this regard was issued from the lofty position of the Caliphate. Things went still further as the ruling Caliphate announced and paid heavy rewards for this act. Thus, the official Islam in reality took shape during the Ummayid era especially during Muawiya's time.

PRODUCING AN UNTRUE TRADITION CONCERNING AMIR-UL-MUMINEEN (A.S.)

Ibne Abil-Hadeed, a Shafa'ee Mútazalite scholar narrates from his teacher Abu Jafar Askari as such: 'Muawiya appointed a huge group of companions and disciples of the companions for the purpose of forging false and evil traditions about Ali (A.S.) which would become a source of defeat and taunt for Hazrat and which would keep the people uninformed of his innocence. For this act, he set huge amounts of awards in order to encourage the forger's inclination and make the mammonists desirous. Such people too forged whatever they wanted and desired. Amongst them we may mention such names as Abu Huraira, Amr-Aas and Mughaira-ibn-Shu'aba from the companions (of the Holy Prophet) and Urwah-ibn-Zubair from the disciples of the companions.

FIRST TRADITION

Muhammad-ibn-Shahab Zuhri narrates that Urwah-ibn-Zubair related to him a tradition from Ayesha where she says:

[Arabic text]

«I was in the presence of the Holy Prophet when Abbass and Ali could be seen approaching us from a far distance. The Holy Prophet said: 'O Ayesha, these two will die in a state when they will have not followed my nation or my religion.»

Abdul Razzaq narrates from Mu'ammar that there were two traditions with Zuhri which were narrated from Ayesha through Urwah. These two traditions were about Ali (A.S.).

Once I inquired from Zuhri about those two people (Urwah and Ayesha). He replied: What have you to do with those two people and their traditions?! Almighty Allah Knows them better. In connection with Bani- Hashim they are, in my opinion the accused ones (of hatred, vengeance and lies).

SECOND TRADITION

The second tradition which has been narrated from Ayesha through Urwah is as follows:

[Arabic text]

She says: I was in the presence of the Prophet when Abbass and Ali came. The Holy Prophet said: 'O Ayesha, if you wish to see two men of the Fire then look at these two ones who are approaching towards us! I raised my head and all of a sudden saw Abbass and Ali! [158]

We do not know who has forged this tradition, whether it was Urwah-ibn- Zubair or others? Anyhow, it was on the lines of Muawiya's sinister policies that such a tradition was forged and propagated.

THIRD TRADITION

Amongst the traditions which Amro Aas has forged is a tradition which Bukhari and Muslim have unfortunately narrated from him in their respective books. He says: 'I heard the Messenger of Allah (S.A.W.A.) saying: The progeny of Abi Talib are not amongst my friends. Rather my friends are Allah, the virtuous believers and the good-doers.

In this connection, we shall refer to Sahih Bukhari and Muslim and will see that this tradition has been narrated in these two books in the following manner:

[Arabic text] [159]

Amro Aas says:- 'I heard the Holy Prophet saying in a loud voice: «The progeny of Abi so and so (Abi-Talib)are not my friends. My friends are only Allah and virtuous believers.'»

In another tradition, Bukhari has an annexation to this tradition where as per the narration of Amro Aas and following this talk the Holy Prophet said: «But they are having relationship with me and I observe bonds of relationship [Arabic text] with them.[160]»

Now let us see what type of people the progeny of Abi Talib are. In Arabic [Arabic text] refers to a person's kinsmen and lineage. [161]

Therefore, the sons of a person are the first ones who are applicable to the word of [Arabic text]. The sons of Abi-Talib comprises Talib, Aqeel, Jafar and Ali (A.S.) and a daughter by the name of Faakteh Umm.[162] Ha'ani.

But, in reality all these personalities have been entangled in this forged tradition because of Hazrat Ali (A.S.). Otherwise the Umayyids had nothing to do with Talib, Aqeel and Jafar. Even their saying that Abu Talib had been an unbeliever; who had not

brought faith even during the last moments of his life was only for the sake of proving some sort of a shortcoming in Ali (A.S.) and nothing else. Uthman would tell Ali (A.S.) as such:

«'What should I do. The Quraish do not love you. You have killed more than thirty of their men in the battle of «Badr» and that too such people whose face were shining like sheets made of gold!»

Undoubtedly, Amir-ul-Mumineen (A.S.) was entangled in the strong cord of enmity and hatred of the Quraishites i.e. the most powerful front in the Arabian peninsula. In the battle of «Badr» he had killed the most prominent of the ignorant Quraishites. In addition, even if the ruling Quraishites did not claim blood from Ali (A.S.) yet they could not see him sitting on the throne of power and had even emphasised that they disliked seeing Prophethood and Caliphate coming together in one place and one family. [163]

Imam too on numerous occasions has expressed before his Lord his grievance against them. [164]

ASSESSING THE PREVIOUS TRADITION

Now let us see what this tradition intended to achieve and what the aim of its forgery was. Didn't we see how Muawiya used to give commands for producing contradictory statements for every type of virtue that had been mentioned for Abu-Turab Amir-ul-Mumineen? (A.S.) This tradition has one general saying as a result of which all the virtues which has been narrated about Amir-ul-Mumineen (A.S.) from the Holy Prophet will be rendered valueless and will appear to have been said for the sake of observing the bonds of relationship and pleasing his cousin Ali and has had no basis and origin. Is it not that the Prophet in a famous and very reliable tradition said:

[Arabic text] [165]

With the existence of the afore-said tradition under discussion will the lofty purport of this tradition ever remain intact. If anyone becomes well- acquainted with the books of traditions belonging to the Caliphate school, one will realize how the entire commands of Muawiya was put into effect.

Right from the time of Muawiya up to the time of Omar-ibn-Abdul Aziz, the Muslims were brought up under the training of the Umayyids in hatred, animosity and despise with Imam Amir-ul-Mumineen (A.S.). Numerous forged traditions aimed in the dishonour of Hazrat was in the hands of the people and particularly those who were far away from the true Islamic centers like Mecca and Medina bore the brunt of these fabrications. You must have repeatedly heard that in the Friday-prayer sermons over all the Islamic pulpits and in all the Muslim mosques, they would curse Imam Amir-ul-Mumineen (A.S.) thinking this to be a part of the obligatory acts. This was the official policy of the Umayyid government so much so that it is said that once a preacher forgot to curse Ali (AS.) in one of the Friday- prayer sermons. On his way towards his house, he suddenly remembered that he had not cursed Ali (A.S.). He

stood there and cursed Hazrat for a thousand times as an atonement for forgetfulness. This spot gained sanctity and blessing and a mosque named as [Arabic text] (mosque of curse)was put up in that very place. Such was the situation of the Islamic world during the Umayyid dynasty and it was under these circumstances that such traditions had emerged and propagated. Of course later on, due to relentless endeavours of Ahl-e-bayt and their companions and the scholars coming after the occultation period, the truth was heaved out from beneath the ruins of the Umayyid era. But it was unfortunate that once again an unrelenting assault of Western culture and persistent endeavours of Jewish, Christian and Communist Islamicists sunk the truth under the debris of ignorance and inside the gloom of dubiousness!

After Omar-ibn-Abdul Aziz, especially with the coming of the Abbassides into power, that too in the name of Al-e-Muhammad[166]; and the endeavours of the Imams and their self-sacrificing companions, it was no longer possible to speak against Amir-ul-Mumineen (A.S.) just as it was possible during the Umayyid era. Thus, in all the existing manuscripts of this tradition taken right from 'Sahih Bukhari' and 'Muslim' till 'Musnad Ahmad' and 'Abi Awani' the tradition has come down in this manner:

[Arabic text]

The progeny of Abi so and so are not my friends., However, in the commentary of Sahih Bukhari which has been written by one of the prominent traditionist of the Caliphate school, it has come down that the progeny of Abi so and so refers to Abu Talib.[167] Nevertheless he makes amends and explains that in reference to the progeny of Abu Talib, the Holy Prophet (only) meant the unbelievers and polytheists amongst them!

We ask: Who are these unbelievers and polytheists? Is it Ali who is the first believer and the first one to confirm the Prophethood of the Holy Prophet? Is it Jafar who is counted to be amongst the great martyrs of Islam and is honoured with the title of «Zul-Janahain » (owner of a pair of wings)? Is it Aqeel, Talib, Hassan, Hussein, Abdullah-ibn-Jafar, Muslim, Muhammad- ibn-Hanafia and their likes? Is history aware of any polytheist or atheist from the progeny of Abu Talib? Was it not that majority of them were fore runners in sacrificing themselves in the path of Islam? And the minority amongst them who were so were at least Muslims in the true sense.

This was the tradition which has been narrated from Amro-Aas and has unfortunately found its way in the books of 'Sihah' and 'Musnad' of the Caliphate school.

FOURTH TRADITION

Now let us look into the tradition which has been left behind by Abu Huraira. A'mash narrates and says: 'At the time when Abu-Huraira arrived in Iraq along with Muawiya in the year of

congregation [168], he entered the mosque of Kufa. When he saw the large number of people having come to receive him, he sat down on his two knees and after blandishing for several times his bald head, he said: 'O the people of Iraq! Do you imagine that I will lie about Allah and His Messenger and then burn myself in the Fire of Hell. I swear by Allah that I heard His Messenger saying: for every Prophet there is a sanctuary and my sanctuary is in Medina between Mount «Eer» and Mount «Thur». May the curse of Allah, His Angels and all the people be upon the one who creates any dishonour in my sanctuary and raises a disturbance in it.

Iraq had been the center of the Shiites of Amir-ul-Mumineen and the people of Kufa were trained by him and were his followers. Abu-Huraira speaks among such people. Perhaps his own self is aware that they are such people who doubt his saying and maybe it is for this reason that he says:

«Do you imagine that I speak the falsehood and so entangle myself in the Fire of Hell?»

Therefore, he swears that he has himself heard the Messenger of Allah. Later, he adds: «I take Allah as witness that Ali has created disturbance and sedition in this land!».

When news of this tradition reached Muawiya, he honoured Abu Huraira for this great service. As well as sending him money, he appointed him as the ruler of Medina. [169]

ASSESSING THE FOURTH TRADITION

In this tradition Abu-Huraira says that the Holy Prophet has said: 'Medina is my sanctuary and its limits extend from Mount «Eer» to Mount «Thur». But what we can derive from history, biography and geographical books of the Arabs is this that Mount 'Thur' is basically not in Medina or its surroundings. A mountain by this name exists on the outskirts of the city of Mecca and it is the same mountain where the Holy Prophet concealed himself at the time of 'Hijrat' (migration). [170]

Numerous men of geography have some sayings in this regard which divulges the falsity of the tradition.

Yaqoobi in the book «Al-Baladan» says: «Mecca is situated between great mountains .... the mountains which surround the city of Mecca are Abu Qabees .... Qayeqa'an, Fazeh, Muhsab, Thur next to Safa, Hera, Bashir....' [171] Moreover he says: «Medina possesses two mountains which are named «Uhud» and Eer'. [172]

Muqaddesi who is one of the best Islamic scholar in geography writes in his book «Ahsan at-Taqasim» as such:

«The cave of 'Thur' is placed one league away from Mecca and Mount Hera is situated on the side of Mina." '[173]

Yaqoot Hamavi, the writer of the biggest geographical encyclopedia of Islam says:

«'Thur' is the name of a mountain in Mecca and in it is a cave where the Holy Prophet had hid himself.'[174]»

Muhammad-ibn-Abdul Man'am Hamiri in his geographical culture emphasises as such:

«'Thur' which is called as 'Thur Athal' is one of the mountains of Mecca lying on the southern side of the city and is two miles away from Mecca.[175]»

Anyone from the famous Arab philologists who has spoken about the word «Thur», has emphasised that it is the name of a mountain on the outskirts of Mecca like:

Ibn-Athir (died in the year 606) in his book «An-Nihaya-fi-Gharib-ul-Hadith-wal-Athar».

Faiyumi (died in the year 770) in his book «Al-Mesbah-ul-Munir» under the topic of «Thur».

Allama Ibne-Manzoor, a great Arab philologist (died in the year 711) in his great book «Lisan -ul-Arab al-Muheet» under the topic of «Thur».

Firuzabadi (died in the year 817) in his book «Al-Qamoos-ul-Muheet» under the topic of «Thur».

Zubaidi (died in the year 1205) in his magnificient book «Taj al-Arous» with commentary on «Al-Qamoos-ul-Muheet».

This probe reveals that Abu-Huraira, the narrator of the tradition suffered from a weak memory and senility and has mentioned the mountain of 'Thur' (near Mecca) to be in Medina.

Several scholars from the Caliphate school have spoken in regard to this tradition and have strived to justify this mistake some way or the other.

They say: 'Maybe the Holy Prophet has named one mountain from the mountains of Medina as «Thur».'

They say: Perhaps the Holy Prophet only meant to determine the limits of the sanctuary in Medina and has likened this limit to the distance between the two mountains which lies in Mecca.

They say: Due to error and mistake, the transmitter has mentioned 'Mount Thur' instead of mentioning Mount Uhud.

The fourth has evaded the name of 'Thur' in the tradition or has mentioned it in vague terms (so and so) so that it could avoid being entangled in such problems.

These endeavours such as the above and in some other manners continued until an ultimate solution was found i.e. the discovery of a mountain by the name of «Thur» in Medina by Abdul-Salam-ibn-Muhammad, a Hanbalite traditionist who died in the year 669. For the first time, a mountain by this name was created! For centuries, all the scholars who have spoken something or the other in this regard have said: «Such a mountain does not exist on the outskirts of Medina.» They have also said: «The inhabitants of Iraq have narrated this tradition while they were unaware of the geographical conditions of Medina.» Now all of a sudden a man amongst the scholars of Iraq (Basra) comes along and says: Next to 'Mount Uhud' is a small mountain by the name of «Thur» and adds that the entire people of Medina are aware of it.

The matter does not end here and in the next century a second witness comes into the picture. His name is Abdullah Mutri (died in the year 765) and he narrates from his father Muhammad Mutri about the existence of such a mountain (in Medina). He further adds: The people of Medina, generation after generation were familiar with a mountain by the name of 'Thur' which is next to Mount Uhud and this mountain is small in size and redish in colour.

In our era, the contemporary scholars have strived in some other manner to eliminate untrue sayings: A great master by the name of Abdul-Qudoos and the author of «Athar-ul-Medina» on page 139 of the said book has drawn the picture of this mountain. Doctor Muhammad Hussein Haikal, the author of the famous book «Hayat-e-Muhammad» in his other book by the name of «Manzil al-Vahy» on page 512 has brought the same geographical topography and on page 440 mentions that he has utilized the matter from the topography of Abdul-Qudoos i.e. «Athar-ul-Medina».[176] However, Doctor Haikal in his previously - mentioned book i.e. «Hayat-e- Muhammad», like all the historians and geographers mentions that the cave and mountain of 'Thur' is situated on the outskirts of Mecca and has reckoned this to be the place of concealment of the Holy Prophet during 'Hijrat' (migration). [177]

FABRICATION OF TRADITION BY SAMUR-IBN-JUNDAB

Abu Jafar Eskafi Mu'atazali, master of Abil-Hadeed, in pursuit of his speech has mooted the story of Samur-ibn-Jundab. He says: «Muawiya sent a hundred thousand dirhams for Samur so that he would narrate a tradition from the Holy Prophet that the verse,:

[Arabic text]

meaning:

«And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries.»

«And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making"[178], was revealed in connection to Amir-ul-Mumineen Ali (A.S.) and hence is counted to be amongst the enemies of the divine religion. Similarly, the verse:

[Arabic text]

«And among men is he who sells himself to seek the pleasure of Allah",[179] has been revealed in honour of Abdul-Rahman-ibn-Muljim Muradi, the killer of Imam Amir-ul-Mumineen (A. S.)!

Samur was not satisfied with this amount of money. Muawiya increased the amount and sent two hundred thousand dirhams.

Once again he refused to accept this amount until Muawiya raised it to four hundred thousand dirhams. Samur-ibn-Jundab accepted it and divulged Muawiya's wish to the people in the form of a false tradition from the Holy Prophet. [180]

This sinister tradition spread and left a deep impression in the Islamic society during Muawiya's era so much so that the «Khawarij» came to be called as [Arabic text] (Sharah) i.e. those who have sacrificed themselves in the path of Allah and have sold their soul to Him. Thus, in this fabricated tradition, Ibne-Muljim was fitted in verse 207 of Sura Baqarah and

was reckoned to be amongst those who sell themselves to Allah and sacrifice themselves in His path. This was the first negative effect of Samur's false tradition.

The second effect was that verses like 204 and 205 from Sura Baqarah with regards to Ali (A. S.) won fame such that at the time of Imam Hassan's burial near his great grandfather, when Ayesha came forward in protest of this act and said that this house belonged to her and Abdullah-ibn-Abbas argued (with her) that she was (only) one of the nine wives of the Prophet where all of them would receive one-eight from Hazrat's inheritence and what could this amount represent? She replied [Arabic text] you are people of dispute and hostility which is in reference to the afore-mentioned verse which has come down in the forged tradition and has been collated with Imam Ali (A.S.)!

* * *

THE IDOLS SHOULD BE BROKEN

On several occasions, writers, scholars and learned men have asked me whether there does not exist a tradition on Ghadir-khum in the numerous and reliable sources of the Caliphate school? Haven't the scholars of the afore-said school come across the tradition of «Yaum-ud-Dar» [Arabic text] and the day of [Arabic text] i.e. the same tradition which had been previously narrated under the verse: [Arabic text] wherein the Holy Prophet had propagated the three fundamental Islamic principles of «Tauheed» (Monotheism), «Nabuwwat» (Prophethood) and «Imamate» / «Caliphate» (Leadership)? What could I say? Yes, they have seen these traditions but what can be done? As against the tradition of [Arabic text] and [Arabic text] contradictory traditions (although research shows it to be a forged tradition) exists in different forms and with different references. Verily, in the face of every tradition related to the virtues of Imam Amir-ul-Mumineen and Ahl-e-bayt, there exists numerous other (contradictory) traditions with the objective of shattering and crushing their credibility in reality results in the truth being revealed from buried under the heap of falsehood and fabrications. The seekers of truth in the Islamic history are in need of something like archeology or are entangled with numerous idols which have occupied his entire mind, thought and eyes. Unless these idols are broken, the truth cannot be discovered. What I intend to do is to break the false, distorted and forged idols which have been made by the criminals and brought up by the ignorant so much so that they have become greater than the greatest idols in human history and more invulnerable than all the invulnerables.

Several times, eminent personalities and scholars have asked me: «Why don't you write a research biography of the Holy Prophet so that one can deduce the Islamic ordinances confidently?» But what could I say?

Now, after this relatively long discussion and your familiarity with these preliminaries, I can now unfold the essential matter which is as such?

With the existence of such faked traditions and with such texts (which apparently seem to be reliable but in reality are false and full of lies) it is impossible for me to write a biography of the Holy Prophet (SAW.A.).

With so many obstacles, how is it possible to bring the life-history of the Holy Prophet i.e. a significant part of Islam on paper?

Is it not that today, anyone who wishes to study the life-history of the Holy Prophet - right from the European Christians and Jews and the Egyptians or Iranian Muslims refers first of all to «Seera Ibne-Hisham»?

But it is a matter of regret to state that after many years of study and research I believe that a biographer worse than Ibne-Hisham[181] (from the view-point of concealment of the truth) has not yet come into existence. [182]

Is it not that today, anyone desirous of doing research in the history of Islam, refers to Tarikh-e-Tabari[183] who is regarded to be the 'Imam' (leader) of all historians by the eminent scholars of the Caliphate school?

But, I believe that he has taken precedence over all other historians in propagating falsehood.

If such books are taken to be first-hand sources and references, then, how can it be possible to recognize Islam? Verily, these idols which are the greatest obstacles in the path of knowing Islam should be shattered. I have till now written four volumes of books and in them, I have critically analysed «Tarikh-e-Tabari». I am thankful of this favour of Allah Who has shattered a big idol through me - His feeble slave. With these books i.e. two volumes of «Abdullah-ibn-Sabah» and two volumes of [Arabic text] Tabari has been vanquished in the eyes of those seeking the truth!

In order to realize the truth, we have first of all to know the falsehood and abandon it and it is very well said: [Arabic text] - «Everything is recognizable through its opposite». If night did not exist, day could not be recognized. If there was not darkness, then light could not be perceived. We should, before anything else, recognize people like Abu-Huraira, Anas- ibn-Malik, Muawiya and Amro-Aas so that the possibility of recognizing the Holy Prophet of Islam and Imam Amir-ul-Mumineen and such events like the battle of Siffeen, Jamal and the like of them comes into existence. Unless we recognize Muawiya and Yazid, we will not be able to comprehend events like the peace of Imam Hassan (A.S.) and the revolt of Imam Hussein (A.S.).

Moreover, unless we recognize the evil-teachers of Islamic history and the fabricators and unless we do not consider Tabari, Ibne-Hisham and their followers to be unreliable, we will

neither be able to recognize the positive personalities of Islam nor its negative ones.

Up to now, these fabrications take place in the scene of authentic Islamic traditions and Islamic history, neither the God of Islam is recognizable nor the Prophet of Islam and Ali of Islam nor Caliphate, Imamate and Wasiyat (executorship) and nor finally the Ma'ad (Resurrection) of Islam!

Thus, we do not possess any means for the recognition of God, Islam and the truth except the way which we shall pursue in these discussions! The Imams would follow these very steps for their own special Shiites. Of course they were needless of striving hard like us. Imam Sadeq (A.S.) would determine his followers' path with one brief sentence. When he would address his students with these words:

[Arabic text] [184]

They would learn the path of perceiving the true and untrue traditions. But today, if we are to prove this matter, we are needful of writing numerous books and doing elaborate researches and persistently studying and doing research for several years in order to perceive the words of Imam Sadeq (A.S.)

However, if we listen to the decisive will of the Holy Prophet and accept it in its true sense which was often repeated by him in different forms: («I am leaving behind two invaluable things amongst you and as long as you catch hold of these two and follow them, you will never go astray.») and adopt this path, we shall be delivered from all possible deviations and from the danger of falling into all kinds of destructive pits. May Almighty Allah grant us success in following this path to the very last.

To me, reading such kinds of forged, false and distorted traditions becomes a sort of spiritual mortification in the face of reading the correct traditions of the Holy Prophet (S.A.W.A.) and Ahl-e-bayt (A.S.) which is so much enjoyable to me that I cannot describe my feelings. I wish we could spend our life only in the path of examining the correct and authentic traditions. But what can we do? Unless the idol is shattered, God will not be worshipped and if the forged traditions are not made known, the authentic traditions will not be recognized.

I intended to make brief the discussion so that we could get to our main topic. But as we once again realize that unless the required illumination be not achieved we are bound to continue the discussion. Perhaps we can grasp the matter by the help of this example:- If we wish to get to an ancient city and know its limits and boundaries and perceive its characteristics then, considering the existence of centuries - old debris over it (i.e. the city) it is not possible and there is no way other than pulling it out from the heap of debris, soil and layers which has covered it over the centuries. Of course this task requires intolerable sufferings and innumerous knowledge.

The Islam which the Holy Prophet had brought has been buried under the debris of false and forged traditions and for knowing Islam too, we are needful of a kind of archeological study. Here, we shall set forth one example from all kinds of forged traditions so as to realize the various dimensions of this great felony. Thus, the traditions which we have assessed thus far are not all that exists in this regard. Rather, on the basis of perusals, we have presented from every kind of tradition one example in order that we realize what has come upon the rights of the innocent and what fate has befallen them so that finally, we realize our path for recognizing Islam which the Prophet has brought.

The Path which must and will remain until the Day of Judgement.

184- As-Sadooq: Kitab al-Khisal /190; Beirut print: There were three persons who used to attribute lies to the Holy Prophet - Abu-Huraira, Anas-ibn- Malik and a woman.

VERSES OF «TAYAMMUM» (DRY ABLUTION)

About the battle of Muraisi'h Mughrizi writes:

«The tradition of «Efq» eventuated in this battle because the Messenger of Allah (S.A.W.A.) had descended in a house and he had not water with himself. In that very place, Ayesha's necklace fell on the ground and got lost. The Holy Prophet remained in that place till morning searching for the necklace. Due to unavailability of water in that area, the people fell in deep hardship. They said: «It is Ayesha who has made us wait in this arid land. Abu Bakr took umbrage at the remarks of the Muslims and reproached Ayesha severely. At this moment, the verse of «Tayammum» (dry ablution) was revealed.... Thereafter, the Muslims moved from this place and came upon a land which had green pastures and trees! The Holy Prophet said: 'O Ayesha! Are you ready to run a race with me!?

Ayesha said: 'Yes'! Moments later, she pulled together her clothes and so did the Holy Prophet. Thereafter they ran and the Holy Prophet outran Ayesha. Then, he said: I'm getting my own back for the last time you outran me.' The story goes as such: The Messenger of Allah had once gone to Abu Bakr's house, Ayesha too was present and held something in her hand. The Holy Prophet said: Give that thing to me! Ayesha refused and ran far away. The Holy Prophet too ran after her. However Ayesha outran the Prophet and went off her own way.

In this journey (battle of Muraisi'h) Ayesha was mounted on a camel litter and Abu-Muwaihaba, the freed slave of the Prophet, along with another man kept her moving....[185] Thereafter, she narrates the story and hadith of "Efq" [Arabic text]

Whatever Muqrizi and others have brought in these three fold incidents has been narrated

through Ayesha.

The first incident is the incident of the race:

RACE BETWEEN THE HOLY PROPHET AND HIS WIFE!

Ahmad-ibn-Hanbal in his 'Musnad' narrates from Hisham-ibn- Urwah-ibn-Zubair who narrates from his father Urwah that Ayesha said:

«I accompanied the Holy Prophet in one of his journeys. At that time, I was a young girl and had rather lean built. During the journey, the Holy Prophet once commanded his followers to advance ahead and they did so. Thereafter, he said: 'Come forward and let us run a race together! We ran and soon I overran the Prophet. The Prophet did not utter anything. Sometime elapsed and I grew bigger and heavier. I had forgotten all about the race between the Prophet and myself.

In yet another journey, I accompanied the Holy Prophet. During this very journey, the Prophet once again asked his followers to move ahead and they did so. Then he said: Come forward and run a race with me! We ran and this time he overran me. Upon this, he laughed and remarked: Tit for tat! [186]

In the same book, Abu-Salma[187] and Hisham-ibn-Urwah have narrated a somewhat similar tradition[188] from their father and Qasim-ibn-Muhammad, the grandson of Abu-Bakr has narrated a much shorter account of the event from Ayesha[189].

This is the tradition about the running-race and as far as its period is concerned, we are unable to find any trace of it. However, with regards to the place of the running-race, it is said that it has taken place in «Baidah». But the tradition about «Tayammum» and «Efq» as per the saying of the Ibne Sa'ad, the author of «Waqedi» has occured in the battle of Muraisi'h. He says: «In this battle, Ayesha's necklace got lost as a result of which the procession of the soldiers came to a standstill.» Then, the verse of «Tayemmum» was revealed and Osayyed-ibn-Huzair said: «This is not your first blessing, O progeny of Abu Bakr and it was in this very battle that the incident of Ayesha and the remarks which the progeny of «Efq» uttered had occured and Allah revealed a verse in confirmation of her chastity.[190]"

However, the tradition of «Tayammum» has come down in the books of 'Sahih' of the Caliphate school in the following manner.'

HADITH ABOUT «TAYAMMUM» (DRY ABLUTION)

Bukhari in the book of «Tayammum» narrates from Abdul-Rahman-ibn- Qasim who narrates from his father that Ayesha, wife of the Holy Prophet said: «We had accompanied the Prophet in one of his journeys until we reached 'Baidah' or Zaatul-Jaish[191]. There, I lost my necklace. The Holy Prophet and his men remained in that desert area in order to find my necklace!! There was no water to be found about and the Muslim soldiers who were hard pressed for thirst approached Abu-Bakr and said: «Do you see what Ayesha is doing? She has made the Holy Prophet and his men stay in a place devoid of water.»

Abu Bakr approached me in a state when the Messenger of Allah had laid his hand on my knees and had fallen asleep! He said: 'You have dissuaded the Prophet and the people from moving forward while there is neither water in this place nor have the people water with themselves!' Ayesha says:

«Abu-Bakr reproached and blamed me in this regard. Moreover, he pounded on my side and I could not move from my place as the Prophet had laid his head on my knees. Moments later, the Prophet awoke from his sleep. As there was no water for fulfillment of the religious obligations of the people, God revealed the verse of «Tayammum» and the people performed «Tayammum» (dry ablution).»

Osayyed-ibn-Huzair who was from the Ansars said:

«This has not been your first blessing 'O progeny of Abi-Bakr!»

Ayesha says: "As we made the camel on which I was mounting to move ahead, we found the necklace which laid beneath her.[192]"

In 'Musnad' of Ahmad it is narrated from Abdullah -ibn-Zubair that Ayesha said: «In one of the journeys, I had accompanied the Holy Prophet. On the way we reached a place called "Turbaan"[193] which was a few miles away from the city of Medina. This place was arid and dry....»

In the end of the tradition it has come down that Abu-Bakr addressed Ayesha as such: "My daughter, I did not know that you are so much of a blessing. Since you dissuaded the Muslims from moving ahead and made them wait in this desert, Almighty God resolved them with blessing and comfort and revealed the verse of "tayammum" for them". [194]

A PROBE INTO THIS TRADITION

In the tradition of «tayammum» we see that the Holy Prophet makes the people stay in the arid desert and plateau not withstanding the fact that the people have no water with themselves. All the soldiers of Islam and the animals accompaning them suffer hardship until morning. All this occured for the sake of finding Ayesha's necklace which was made out of

sizzling stones. The Holy Prophet keeps his soldiers waiting in the dry desert in order to find his wife's missing necklace. The Muslims on the other hand take their complain of hardship and distress to Abu-Bakr. He in turn approaches his daughter and reproaches and blames her for this doing and says: «In all the journeys, the Muslims face hardship and difficulty for your sake.» However when the Muslims become perplexed in the matter of prayers, Almighty God reveals the verse of «tayammum». Thus the Muslims perform «tayammum» for the first time and offer their prayers with tayammum. Right here, Abu-Bakr addresses her daughter as such: «O my daughter, I was not knowing that you are so blessed and full of goodness and blessing! Since you have dissuaded the Muslims from moving ahead and have been the cause of their waiting, God has revealed goodness upon them! » Also, Osayyed-ibn-Huzair says: «This is not your first goodness and blessing 'O the progeny of Abi-Bakr!» After this too, the compassionate God does not allow the matter of necklace to be rendered futile. Rather, the next morning it is found under the sleeping-place of the camel.

This event is the sign of abundant love and great affection of the Holy Prophet towards his wife, Ayesha so much so that the God of Islam too safeguards this love and affection and reveals statutory blessings for the Muslims due to the afore-said love.

A brief investigation into the various aspects of this event reveals that this tradition does not conform to the circumstances and conditions of the battle of Muraisi'h or Bani-Mustalaq. This is because in this battle, due to the dispute which arose between the Muslims of Ansars and Muhajirs over the matter of water and the dangerous speech which Abdullah-ibn-Obi Salool - a hypocrite - had delivered on that occasion and there existed the possibility of an internal unrest, the Holy Prophet commanded his people to quickly advance forward towards Medina such that the belligerent people had time only for a short nap, prayers and food, and spent the rest of their time in galloping towards Medina.

Moreover, just as it has come down in the tradition narrated from Ayesha or the tradition forged in her name, the decree of «tayammum» should have been much more universal than for it to remain a secret for a selected few. Thus the entire soldiers of Islam faced unavailability of water in this battle and became needful of «tayammum». The verse on «tayammum» too was revealed on this occasion and all the soldiers acted upon it and regarded this as one kind of goodness, blessing and comfort which descended from the heavens and congratulated and expressed their thanks to those who had been the cause of bringing this blessing and comfort. Considering the form of revealation of the decree and the verse of «tayammum» and its universal aspect, the matter of «tayammum» should not have remained hidden from a person like the second Caliph, Omar-ibn-Khattab and that should not a person like him be aware of this common affair which has occured in his very presence!? All have seen and are aware of this affair but not Omar- ibn-Khattab! The same has come down in a tradition narrated from Sahih-Muslim as follows:

A person approached Omar (during the latters Caliphate) and said: «I had a wet dream and could not find water to perform ablution. What was I supposed to do? Omar said: «In such

situations, keep away from prayers!» Ammar who was present at that time said:

"'O Amir-ul-Mumineen! Don't you remember that in one of the journeys to war, both of us had to perform ablution and could not find any water? On that day, you avoided prayers but I rolled on the dust and then offered my prayers and when we narrated this matter to the Holy Prophet he said: «As for you 'O Omar! it was not right on your part to abandon the prayers. As for you, 'O Ammar! you should not have rolled on the dust just as animals do. Suffice it was to strike your hands on the dust and then rub them over your face and hands up to the joints....[195]"

How come this common decree descended in the sight of the common Muslims but remained hidden from the other companions (of the Holy Prophet)? Just as Omran-ibn-Husain narrates:

«The Holy Prophet (S.A.W.A.) witnessed a man (from his companions) keeping himself aside from the others and refraining from performing prayers. He said: 'O so and so person, Why don't you perform your prayers like the others? He replied: 'O the Messenger of Allah. I have had a wet dream and I have not yet performed the purification ablution. He said: You only need to perform the «Tayammum» if you have not any water available. [196]

Moreover, how can we reconcile the previous tradition with the tradition which Urwah has narrated from Ayesha and Nesa'ee has brought the same in his book? They say:

«The Holy Prophet sent Osaid-ibn-Huzair along with a group to search for Ayesha's necklace whom she had lost somewhere on the way. A long time passed in search for this necklace and the time for prayers approached. Incidentally they had no ablution and could not find any water too for performing ablution, Helplessly they offered their prayers without ablution.

Thereafter, they related the incident to the Holy Prophet and for this very reasons, God revealed the verse of «tayammum».

Osaid-ibn-Huzair said: 'O Ayesha! May Allah bestow you with goodness. I swear by Allah that no event has occured which was distasteful to you except that Allah set goodness and blessing in it for you and the Muslims.»[197]

In Sahih Bukhari, this tradition has come down in the following manner. «The Holy Prophet despatched a person....»

How can we reconcile this tradition from Ayesha with the first tradition while we see a vast difference existing between the two?

The first tradition mentions that the Prophet, in a journey back from war, came down to a

house located in an arid land. The Muslims too had no water with themselves. Thus they complained their hardship to Abu-Bakr, In the morning too, after the revelation of the verse, everyone performed «tayammum» and offered their prayers with «tayammum» for the first time. At the time of departure, Ayesha's necklace too was found underneath the camel. But the second tradition mentions that the Holy Prophet despatched one or more persons in search for Ayesha's necklace which had been left behind in some house. These persons who were sent for this task could not find water during this journey and hence offered prayers without ablution. This was because the verse of «tayammum» had not yet been revealed and they were unaware of its decree. Thereafter, when they returned back to Medina and related their story to the Holy Prophet the verse of «tayammum» was revealed.

If we wish to believe in the authenticity of all the traditions present in the «Sihahs», we don't know how to bring a reconciliation between these two traditions!?

* * *

Moreover, how is it possible to reconcile these two traditions under our discussion with what Ibn-Saad has narrated in «Tabaqat» about the life- history of Maimum-ibn-Sanbaz Asla where the narrator, Rabii says: «I heard from my father who heard from his father that a Muslim man by the name of Asla once narrated as such:, 'I was doing service to the Holy Prophet and saddling the ride for him.' One night the Holy Prophet said: 'O Asla! arise and make ready my horse! I said: 'O the Prophet of God. I have had a wet dream! Thereafter he kept silent for a few moments. Then Jibra'eel descended and brought the verse of [Arabic text] i.e. the verse of «tayammum» wherein the word of [Arabic text] (dust) can be found.[198] Then, the Holy Prophet called me and displayed to me the manner of performing «tyammum». I did the same and then attended to his horse....

Later when we came across water he said: 'O Asla, arise and perform «Ghusl» (major ablution).[199]

* * *

Similarly, in what manner can we reconcile Ayesha's traditions with the tradition which Ibn-Jarir Tabari has brought under the exegesis of the verse: [200] [Arabic text] Ibn-Jarir narrates from Yazid-ibn-Abi Khabib that the houses of some of the people from the Ansars had their doors facing the mosque. Sometimes it would happen that they would experience wet dreams and would also face the problems of unavailability of water. Under these circumstances, they could not even leave their houses for the sake of procuring water and performing «Ghusl» (major ablution) because they could not pass through Prophet's mosque in the state of «Janabah» (major ritual impurity) and also there existed no other way. Therefore, God revealed the verse of tayammum. [201]

Similarly, Ibne-Munzar and Ibne-Abi Hatim narrate from Mujahid that in explanation of the verse: [202] [Arabic text] he (i.e. Mujahid) says: "This verse has been revealed about a man from Ansars who was so sick that he was not able to stand and perform ablution. Moreover, he had no one to assist him prepare his means for ablution. This man approached the Holy Prophet and explained his condition to him. On this occasion too, God revealed the verse of 'tayammum'. [203]

Similarly, Ibne-Jarir narrates from Ibrahim Nakh'ee who said:

«The Holy Prophet's companions suffered wounds in one of the battles. The number of injured men were many. Later too, a few of them experienced wet dreams. This was reported to the Holy Prophet.

Thereafter the blessed verse: .... [Arabic text] was revealed in its full form.

Verily, how can one reconcile with so many different and diverse traditions and reckon all of them to be correct and true?

With utmost regret, we have to say that the traditions which have been narrated from Ayesha and which is ascribed to her and comprises the incident of revelation of the verse of «tayammum», has been falsely propagated and spread. Even the European and Western Orientalists and Islamicists have had access and paid interest to them and drawn support from them under the topic of «tayammum» in their book of 'Encyclopedia of Islam.' [204]

THE REALITY OF THIS MATTER

If we take into consideration the nature and territorial make-up of 'Hejaz' (Saudi - Arabia) and know about its severe scarcity of water (just as what I have witnessed in my numerous journeys to this holy land)and also realize this fact that 'Salât' (prayers) had been made obligatory immediately after the Holy Prophet's appointment, we will arrive to this conclusion that it is impossible for the divine legislation of the law of «tayammum» to have been postponed all this time (about eighteen years) and its decree to have been revealed in the year 5 A.H. or 6 A.H. The Muslims out of compulsion, had been in need of something as a substitution for water where they could resort or «Ghusl» (major ritual ablution). This need had certainly arisen hundreds and thousands of times right from the outset of Islam until the year 6 A.H. Moreover, whenever a Muslim was faced with any problem, he would approach the Prophet and the latter in turn would explain the divine law for him. This was the natural structure of this matter. However, if we resort only to the Holy Quran, we will see the story being different from what has come down in the aforesaid traditions. In the Holy Quran, the decree of «tayammum» has come down next to ablution and «Ghusl» (major ritual ablution) as a substitution to them.

(i) In Sura Nisa:

[Arabic text] [205]

«O you who believe! do not go near prayer when you are intoxicated until you know (well) what you say, nor when you are under an obligation to perform a total ablution - unless (you are) travelling on a journey until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have made love to your women, and you cannot find water, betake yourselves to pure dust, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving.

(ii) In Sura Maeda:

[Arabic text] [206]

«O you who believe! When you rise up to prayer, wash your faces and your hands up to the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you comes from the privy, or you have made love, and you cannot find water, betake yourselves to pure dust and wipe your faces and your hands there with....»

The meaning of these verses is this that «Wuzu» (ablution) and its substitution with «Tayammum» (dry ablution) and «Ghusl» (major ritual ablution) and its substitution with «Tayammum» (dry ablution) had already been once legislated and its decree revealed continuously one after the other in one verse. This inevitability should have been much before what Ayesha has said and much before her marriage to the Holy Prophet (S.A.W.A.). Wisdom too deems expedient such a state while we know that «Salât» (prayer) had been legislated right from the outset of the Holy Prophet's appointment to the post of Messengership and along with it, Gibra'eel had taught the manner of performing "Wuzu" (ablution).[207]

Thus «Ghusl» (major ritual ablution) and «Tayammum» (dry ablution) too must have immediately followed «Wuzu» (ablution) in being legislated.

Of course, it can be said that these three decrees were perhaps revealed far from the common Muslim's perspective because basically there did not exist more than two or three Muslims at that time. Therefore, it is not much of a concern if majority of them were unaware of the union of «Tayammum» with «Wuzu» and «Ghusl» and had not heard the aforesaid verse. Whenever anyone amongst them encountered unavailability ofwater or faced any such problem, he would approach the Holy Prophet and explain his condition. The Holy Prophet too would either practically teach him the obligation of «Tayammum» or recite for him the holy verse of Quran. It was in this manner that the reality of the matter had been concealed for

a person or had been forgotten by him.

This analysis is a solution as we see it. However, that such a needed decree had not been revealed until the year 5 A.H. or 6 A.H. and the time of its legislation was when the Holy Prophet (S.A.W.A.) remained in the desert with his soldiers for a long duration until he found his wife's valualess necklace seems to be against common sense and custom and is incompatible with the supreme level of the Holy Prophet's disposition.

THE CONSEQUENCE OF PROPAGATING SUCH FORGERIES IN THE ISLAMIC TEXTS

The consequence of propagating such forgeries in the Islamic texts and sources has been that in the views of those believing in the authenticity of such traditions, the supreme personality of the Holy Prophet (S.A.W.A.) is diminished to the level of an ordinary man in addition to disallowing anyone from objecting and complaining against the lustful and voluptuous rulers and Caliphs such as Yazid-ibn-Muawiya. In reality, two aims and objectives for forging such traditions have come to hand: Firstly, the Holy Prophet has been brought down even lower than the level of an ordinary person and secondly, the actions of the slipshod rulers and the irreligious Caliphs has been justified.

History recalls such incidences from the lives of the (so called) Islamic rulers - the very divulgence of which is itself shameful. The historians have said:

«When Muawiya wanted to take allegiance from the Muslims for his son Yazid, he wrote a letter in this regard to Ziad-ibn-Abih, the Governor of Basra.', Ziad replied: 'What will the people say in the face of this recommendation while we know that Yazid plays with dogs and monkeys, wears multicoloured dresses, always drinks wine and dances in tune to tambourine?» On the other hand, there exists such personalities like Hussein -ibn-Ali, Abdullah-ibn-Abbass, Abdullah-ibn-Zubair and Abdullah-ibn- Omar. Thus, you order him to simulate his ways for one or two years so that we might succeed in deluding the people in this regard.

Following this letter, Muawiya commanded his son Yazid to accompany the Muslim warriors in the summer battle [208] with the Romans. But Yazid pretended to be sick and on the way went to the Cloister of Marran[209] under the pretext of taking rest. But once there, he resorted to drinking wine with his beloved one. In this battle, the Islamic soldiers got affected by smallpox and when this unpleasant news reached Yazid, he recited the following two-line poem:

When at Cloister of Marran I lean on soft sacks and
Umm Kulsum besides me
and I drink the morning wine
I no longer care if the soldiers are affected by sickness and smallpox [210].

If such an event and other such incidents is committed by Yazid and his father amongst the

Muslims, then Muawiya's plan and ambition with regards to taking allegiance for Yazid will be confronted with defeat and the Umayyids will no longer remain in the Islamic history.

Can a remedy be found for the advancement of Muawiya's objectives? Does a way exist for Yazid and his like to attain rulership as the Caliphate of the Holy Prophet?

Muawiya had found the way.

If Yazid was taking his beloved one with himself in the battle-journey and making merry with her at the cloister of Marran, the same too could be reported in the case of the Holy Prophet. Verily, in a made-up tradition, the Holy Prophet too takes his wife along with himself in one of the battle- journeys and on the way, asks his soldiers to move ahead so that he could enjoy and run a race with his wife or orders his soldiers to remain in an arid land for the sake of finding his beloved's necklace and himself thoughtlessly rests on her lap and sleeps. Not only God refrains from reproaching him but instead reveals the verse of «Tayammum» in due consideration of his manifestation of love and affection towards his beloved wife!!

Then, assuming these traditions to be authentic, there no more remains any place for objecting to this (so called) Caliph of the Holy Prophet i.e. Yazid - that he too has left the Islamic army and has himself thoughtlessly resided at the Cloister of Marran busy making merry with his beloved one.

208- For many years, the Muslim army was attacking the Romans during the summer season and so these soldiers came to be called as «Sayefah» [Arabic text]

209- The Cloister of Christian settlers surrounding the Islamic cities which had been the centre of the worst and ugliest kind of debauchery, libertinism and wine-drinking when most of the heads of the Caliphate during the Umayyid and Abbassid period used to take resort to these places for sport and play (which in fact had been places initially meant for worship). For this reason, Yazid too had taken shelter in the Cloister of Marran which was a luxuriant and prosperous place for indecent acts. Refer to «Dayarat-Shabashti» and «Muajam al-Baladan» - Yaqut Hamavi.

THE PERIOD OF FORGERY OF SUCH TRADITIONS

It is for the sake of all these reasons that we reckon the matter of forgery and propagation of such traditions to be befitting the era of Muawiya. Besides, we had seen in the past that Muawiya had vowed to bury the blessed name of the Holy Prophet. Thus, his enmity with Bani-Hashim and the Holy Prophet himself on the one hand and his evil plots and plans for the continuation of the Umayyid government and the Caliphate of Yazid on the other hand were the main factors instigating him to forge such lies through his agents.

The Jewish and Christian Islamicists and Orientalists too were searching for their anti-Islamic aims in these very traditions (which unfortunately are many in the references of the Caliphate school). Thus, they have brought these traditions along with its analysis in their books and researches as an introduction to the Holy Prophet and have presented them to be the identity of Islam; the Holy Prophet and his decrees and commandments. Of course we have to state with utmost regret that they have to a certain extent achieved their objective too.

One of the eminent English Islamicists and Orientalists confesses as such: «Basically, the Western writers were susceptible and ready to have the worst beliefs about the Holy Prophet and whenever they came across an explanation and exegesis which was objectionable in some way or the other, they would pounce on the opportunity and regard it to be true and authentic." [211]

Since the European Islamicists could not find the like of these traditions in the references of the Ahl-e-bayt school, they acquired Islam only and only from the sources and references of the Caliphate school. [212] Their eastern followers too, either knowingly or unknowingly have traversed the same path and followed in their foot-steps.

212- In writing the biography of the Holy Prophet, this same English scholar has only referred to Tarikh-e-Tabari, Seerah Ibne-Hisham, Mughazi, Aqdi, «Tabaqat» of Ibne-Sa'ad, Sahih-e-Bukhari, Musnad Ahmad, Asad-ul-Ghaba and Al-Asabah i.e. the references of the Caliphate school only and has not referred to even one single reference from the Ahl-e-bayt school.

THE CONSEQUENCE OF THESE TRADITIONS ON

THE THOUGHTS OF THOSE BELIEVING IN THEM

In the end, we once more emphasize that such traditions gives a special kind of insight to those believing in their correctness and authenticity. Thus they open the way for the propagation of such deviated school of thoughts like «Wahabism» and worse still, all the anti-Islamic groups like the Bahai's and the like of them seek their (evil) purposes in these very sources and references. Thus we see them introducing Islam with the help of those traditions and texts which exists in the Caliphate school. [213]

Aside from these two groups, the university - going intellectuals and the eastern Islamicists too who traverse the same path as the Western professors and pioneers drink water from the same spring. With the motive of research in its entirety, they have in their recognition of Islam, relied mostly or rather wholely on the sources and references of the Caliphate school and have not paid attention to the pure fountain-head of the Ahl-e- bayt school. In their recognition and presentation of Islam, they have not reaped the benefits of the traditions of the Imams (A.S.) - the household of the Holy Prophet (S.A.W.A.) whereas the Holy Prophet

had repeatedly stated that those who are the well-whishers of Islam should hold on fast to his household members after his departure.

On the day of «Ghadeer-e-Khum» he said:

[Arabic text] [214]

In the farewell Haj Ceremony, while delivering a sermon on the day of Arafat, the Holy Prophet said:

[Arabic text] [215]

And, as per the narration of Abu Saeed Khudri the Prophet said:

[Arabic text] [216]

From the historical references, exegesis and traditions of the Ahl-e-bayt school, the eastern Islamicists refer and pay attention to only those parts which the westerners have referred and paid attention to. For example, amongst the history books of Islam written by the Shi'ite scholars; that which is studied by the Europeans is the same as what is considered in the scholarly gatherings of the Islamic east like «Tarikh-e-Yaqubi» and «Waqat Siffeen» and it is quite obvious that with such meagre texts, one cannot recognize and present all the aspects of Islam extracted from the Ahl-e-bayt school. As the source of recognition of Islam, «Tarikh» (history) and refer much less to the historical books and texts and traditions written by Shaikh Mufeed, Sayyid Murtaza, Shaikh Tusi and their likes in spite of the fact that all of them were the most knowledgeable men of their time. Besides, their writings are approximately ten centuries old. Thus, due to their adherence to the Ahl-e-bayt school, they have been neglected by western orientalism and because of the inattention of the European, they have still remained unrecognized in the Islamic east - outside the domains of religious knowledge.

In short, keeping aloof from the knowledge of the Imams (Ahl-e-bayt) and their followers has become the most important factor in the distortion of Islam in the writings of all the western and eastern Islamicists.

[Arabic text]

In analysing and describing the factors which were responsible for the distoration of Islam by the hands of the powerful ones of past history, we came across some significant and fundamental factors like:

(1) Prevention from writing and propagating the traditions of the Holy Prophet.
(2) Shattering the Holy Prophet's image as the one bespeaking the Quran.
(3) Fabrication of traditions in the various dimensions of Islam.

The third factor i.e. fabrication of traditions which was reckoned to be the last portion and in reality the strongest factor in distortion, appeared in different forms. In the past, we saw that a few amongst the companions of the Holy Prophet embarked in the fabrication of traditions during the beginning of the Umayyid era and the apparently Islamic government of the Umayyid too was the initiator and the main instigator of this event.

PRESENCE OF SUNNI SCHOLARS IN THE

CONTEXT OF FABRICATION OF TRADITIONS

We shall now engage in some other portion of this factor of distortion and that is the presence of Sunni scholars in the context of fabrication of traditions and their efforts in analysing and explaining Islam with the help of the distorted culture loaded with lies and forgeries of Judaism and Christianity.

In the Arabian - peninsula i.e. the society where the Holy Prophet was appointed, the level of culture, knowledge and learning was at a very low ebb. The explanation which the Holy Quran gives about this society is an indication of this matter. In one place, the Quran describes the Arab society during the period of ignorancy as the "manifest deviation" [217] and at some other place says: "The dwellers of the desert (Arabs) are very hard in paganism and hypocrisy" [218]. The entire culture and knowledge present in this society was nothing other than poetry, speech and knowledge about genealogies and a history of wars, bloodshed, killings, plunder which they took a sickly pride in.

Once, in the Holy Prophet's mosque people had gathered around certain man. When the Prophet entered the mosque and witnessed this gathering, he inquired: «Who is this man around whom the people have gathered?» It was replied: «He is an «Allama» i.e. (the most learned scholar)!» The Holy Prophet asked: «What is an «Allama»?» They said:

[Arabic text]

'He is most learned of all men in the genealogies of the Arabs and their historical events, the wars during the period of ignorancy and the poems of its poets!» The Holy Prophet (S.A.W.A.) said: «This is the kind of knowledge which will neither harm a person if he is ignorant of it nor benefit a person if he possesses it. [219]»

Whatever has come in this tradition reveals the real set of knowledge of the Arabs: knowledge

of genealogies, knowledge about historical events and wars, poems and literature. As far as knowledge of genealogies is concerned, attention was paid even to the genealogy of animals and in particular the genealogy of horses. Later, books were written in this regard such as «Ansab-ul-Khail» of Hashim Kalbi. With regards to poems, attention too was paid to its various kinds such as lyrics, odes, epics and feastly poems and those pertaining to self-glorification and dispraise. With the advent of Islam and the connection it established with the most advanced civilizations of that time i.e. the Romans - Christians, Iranians and later the Indian civilization, the social atmosphere changed. Medina, which in the past, represented an Arab city or at the most the capital of Arabian peninsula transformed into one of the world's most important cities of that time. The learned men and political representatives from various important cities of the world would come and visit this city. The governor, ruler and judge would travel from this city to the farthest reaches of Iran, Syria and Africa.

Association and sociability had come into existence between the Arabs and Romans and the Arabs and Iranians. Even marriages would take place amongst these tribes. In reality, the Arab tribe which was once far away from the world's common history and was sitting aside from the cultural events prevailing upon the universal civilization of all, at once set foot into history and gained supremacy over the world's civilized tribes. However, the level of cultural differences between the Arabs and the Romans and the Iranians was a fact which could not be neglected under any circumstances. As such, the questions which would arise for the city - dwellers would not arise so much for the desert - dwellers. Basically, the entire thoughts of Arab named revolved around keeping different names for his camels or giving various titles to his sword or recitation of poems about wars or the ruins of his lover's place. This was the ultimate limit of his mental scope and development. However, the city - dwellers, in particular the Syrian and Iranians of that time had other thoughts in their mind which basically was never mooted in the unenlightened culture of the Arabs and no solution was thought for them. The city - dwellers would ask: «'How has this sky been established'? 'How has this earth been created?' 'Does this world have a beginning or an end?' 'What will happen to us after death?' And 'What shall we see?'» If such a person would turn into a Muslim he would still ask other questions about Quran and Islam. For example: «What is the meaning of this verse? What was Noah's Ark? Where was it? and finally where did it go?» Who are the tribe of Aad? Who are Ibrahim, Musa and Isa?

How was their condition and form of life? And hundreds of other questions and matters.

This exigency was severely felt and the everincreasing impact of questions and problems became more than before. This was under the circumstances when the Holy Prophet was not present in the society and nothing was being narrated from him. The distinguished and Islamic - trained companions like Salman, Abu Zar, Ammar, Miqdad and Ibne-Masoud had withdrawn themselves aside. The Holy Prophet's household too were far from official responsibility and Ali, who was the gate of the Holy Prophet knowledge and about whom the Prophet said:

[Arabic text] [220]

Was now robbed of his Imamate and confined to the house or engaged in planting date-palms or farming in the desert. A person like Abu-Huraira (who did not fear forging traditions and would say: From my own bag! when asked about the sura he narrated a tradition [221]) was not enlightened enough to solve the problems in a respectable manner. For example he has said: (and this saying has also been narrated in the most authentic books) If a fly drops into food and consequently the food becomes contaminated with one of its wings then, dip the fly into the food because one of its wing is an ailment while the other is a cure! [222]

In another tradition he says: 'God sent Gabriel to the Holy Prophet commanding him to approach Abu-Bakr and inform him that: "We are pleased with him. Is he (too) pleased with Us? [223]"

Such sayings cannot satisfy the enlightened men. The problems remain unsolved. The government which has remained helpless in replying to the problems mooted by the opposition or friends will not be able to last long. Thus a way of solution was reflected upon and a new gate was opened which unfortunately is still open till today. That is to say, the scholars and learned men of Jews and Christians were officially employed for solving the scientific problems, explaining the Quran and relating the commandments. The Christian and Jewish scholars who were now newly-converted Muslims became leaders in scientific works in the Islamic society and sat on the seat for pronouncing decrees or were commissioned to deliver general speeches before the Friday-prayer sermons or engaged themselves in interpreting the Quran, training the students, etc...

STORY TELLERS

The term [Arabic text] (= storyteller) is a term related to [Arabic text] i.e. science of traditions - carrying a special scientific meaning. In order to have an authentic narration, it is necessary for the one narrating a tradition to mention accurately and lucidly the narrator of the tradition and the successive chain of its transmitters. For example, he says:

[Arabic text]

Or says:

[Arabic text]

Or says:

[Arabic text]

i.e. so and so a person narrated to me from so and so a person and he from Ali-ibn-Abi Talib (A.S.) and he from the Messenger of Allah (S.A.W.A.). This course and method is customary in the 'Science of traditions' [Arabic text]. For distinguishing the truth from the falsehood, in addition to the examination of the text the chain of transmission which the narrator and transmitter uses is also examined. However, with regards to the past events which have been narrated in the Holy Quran, it is needless to narrate their chain of transmitters. The Quran itself is the chain of transmitters of these events. The holy Quran says:

(Yusuf /3) [Arabic text]

(Al-Imran /62) [Arabic text]

For this reason, those who have spoken about the past events, the history of the Prophets, creation and other such matters without setting forth the chain of transmitters linked to the Holy Prophet and apparently their words resembled the stories of the Quran were called as [Arabic text] (storytellers). Of course in our times the meaning of a «storyteller» is similar to a «fairy-tale teller» and this is not a good title. However, in those times a «storyteller» was meant to be a person who like the Holy Quran, talked about the history of the Prophets and other such matters without narrating the chain of transmission.

TAMIM AD-DARI, THE CHRISTIAN SCHOLAR, THE SPOKESMAN OF THE ISLAMIC WORLD:

The first person who has found the basis of story-telling in the Islamic world is Tamim ad-Dari.

Authentic sources say:

[Arabic text] [224]

In the covenant of the Holy Prophet, there did not exist story-telling. The same was the case in the covenant of Abu-Bakr too. The first person who engaged in such an affair was Tamim ad-Dari. He asked Omar-ibn-Khattab to allow him to collect and narrate stories for the people and the latter allowed him to do so.

HIS RECORD BEFORE ISLAM

Concerning the stipulation of those who have written the life-history of the companions of the Holy Prophet, Tamim ad-Dari i.e. Tamim-ibn-Aus ibn- Kharaja (agnomen - Abu Ruqaiyya) was a Christian and in the year 9 A.H. i.e. during the last year of the Prophet's life, he came to Medina and became a Muslim:

[Arabic text] [225]

Verily, it is not that he was an ordinary Christian but it is said that he was reckoned to be the monk amongst the Palestinians and a devotee of that place:

[Arabic text] [226]

In other words, he was not an ordinary person in the Christian religion. Rather, he was reckoned to be a famous monk and worshipper amongst the people of Palestine.

Moreover, they add:

[Arabic text] [227]

«He was a scholar as well as being well-versed in the Torah and Bible.»

Apart from being a monk, he was also a tradesman during the era of ignorancy. Bukhari narrates in his 'Sahih' that Tamim ad-Dari and Addi-ibn- Badda (who was a relative of Amro Aas) went for a business trip along with a person from the tribe of Bani-Saham, On the way, this man died in a land where there were no Muslim dwellers. His wealth fell in the hands of Tamim and Addi who handed them to his family-members, when they returned. Moments before dying, this Sahami person wrote the accounts of his wealth and kept it amongst them. However, this affair remained concealed from the eyes of the two partners. Amongst the wealth of the Sahami man, a cup made of silver existed which was decorated with gold and was the biggest and most valuable part of its owners wealth. Of course its particulars were recorded in the list of wealth. Tamim and Addi sold this cup and shared the money which amounted to five hundred dirhams and handed over the remaining wealth to the family-members of the Muslim partner. Amongst the wealth, the family-member found a deed of the entire wealth of their father wherein mention was made of a cup coated with gold. The family-members approached the two partners of their father and claimed from them the cup present in their father's wealth. They denied this and said: 'We are unaware of such a cup. The dispute was taken before the Holy Prophet. He commanded that those two should attend the mosque and after the prayers, swear to God that they had not committed treason and had brought all that was left of the dead man's property. They sweared accordingly but later on, the cup was found with someone who confessed to having bought it from Tamim. When Tamim was questioned about it, he said: Yes, it is the truth. But, we had bought it from that Sahami man and we forgot to reveal this matter to you at that time. At this very moment, the verse 106 and 107 from Sura Maeda was revealed:

[Arabic text]

«O you who believe! call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, (i.e. Muslims) or two other than you, (i.e. non-Muslim) if you are travelling in the land and the calamity of death befalls you; the two (witnesses) you should detain after the prayer; then if you doubt (them), they shall both swear by Allah, (saying): We will not take for it a price, though there be a relative, and we will not hide the testimony of Allah for then certainly we should be among the sinners.»

[Arabic text]

«Then if it becomes known that they both have been guilty of a sin, two others shall stand up in their place from among those who have a claim against them, the two nearest in kin; so those two should swear by Allah: Certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit, for then, most surely we should be of the unjust.»

As per the order of these verses, two persons nearest in kin and relatives of the Sahami man sweared near the foot of the Holy Prophet's pulpit that the possession of the cup had been mentioned amongst the list of inheritance deed and it is they who are uttering the truth and not these two men. In this manner, the Holy Prophet commanded them to give back the cup or its equivalent to the heirs of the Sahami man. [228]

This is the past record of Tamim's ugly face during his Christianity. His life can be summarized as such: «A scholar in Torah and Bible, a Christian monk and a big tradesman across the oceans» who of course had sometimes committed the crime of theft while trading.

After this event, the Holy Prophet addressed Tamim who was then a Christian as such: «Convert to Islam since Islam will forgive you of your past sins.» In other words, the moment a person enters into the fold of Islam, it eliminates all his past impurities. Thus, in this manner Tamim accepted Islam in the year 9 A.H.

DURING THE SECOND CALIPH'S ERA

During the period of Omar-ibn-Khattab's Caliphate, Tamim Dari, the former Christian scholar who had not witnessed the Prophet's period for more than one year was now allowed to address the Holy Prophet's companions like Salman, Abu-Zar, Miqdad, Ammar Huzaifa, Khuzaima and others. As a speaker and orator prior to the Friday-prayers he was given the liberty of addressing the general Muslim population of Medina once in a week. Of course, the Muslims were supposed to sit the Friday- prayer ceremony through which they did and listened to his speeches. During Uthman's reign of Caliphate, he was charged with fulfilling this responsibility twice a week. [229]

The second Caliph, Omar-ibn-Khattab would respect Tamim to a great extent and would call him by the title of [230] [Arabic text] (the best man in Medina). This was exactly at the time when persons like Imam Amir-ul- Mumineen (A.S.) and the eminent companions of the Holy Prophet were present. Later, when the people were divided into classes on the basis of the second Caliph's command, Tamim was placed in the rank of the 'people of Badr' who were reckoned to be the most honourable companions of the Holy Prophet and were receiving pays more than any other class. The people of Badr became the first group of the Holy Prophet's followers where the «Muhajirin» (emigrants)amongst them received five thousand dirham and the «Ansars» (helpers) amongst them received four thousand dirhams. The next group were those who had participated in the battle of 'Uhud' and following them were the people of 'Khandaq', people of 'Khaibar' and then the 'peace of Hudaibiyya' and last of all consisted of those who had become Muslims after the Holy Prophet and they received two hundred dirham from the public-treasury.

At that time, the Caliph linked Tamim Dari to the 'people of Badr' and placed him besides the pioneers and vanguards of Islam and earmarked five thousand dirham for him from the public

- treasury. [231] Moreover, when the second Caliph gave orders that the 'Nafila' (supererogatory) and 'Mustahab' (recommendable)prayers should be offered in congregation in the month of Ramadhan (in the year 14 A.H.), two persons were appointed by him for leading the congregation where one of them was Tamim Dari. (a newly-converted Muslims who was previously a Christian, monk and scholar). He would attend the congregation prayers and lead the Muslims with his one thousand dirham value garment in an utmost majestic state. [232] Tamim remained in Medina until the end of Uthman's Caliphate and rule. However, after Uthman's death, he fled to Syria and resided there until 40 A.H. i.e. the year of martyrdom of Imam Amir-ul-Mumineen (A.S.). Historians have said: Tamim died in Syria and his grave is situated in the house of «Jubreen» in Palestine.

HIS PENETRATION INTO THE CALIPHATE SCHOOL

This Christian monk and scholar who was now a newly-converted Muslim had been quenched with tampered culture of the Torah and Bible and had not undergone so much Islamic and Prophetic training so as to undergo a radical positive change. In order to realize the influence of such a person in the Islamic society of his time and the official Islam, it is necessary to ponder over what the scholars of «Rijal» (researchers in the biographies of the companions) have said: Persons like Abu-Huraira from whom 5,374 traditions have been narrated in the books 'Sihah', 'Musnad' and other narrative sources of the Caliphate school, Anas-ibn-Malik who has 2,286 traditions to his credit, Abdulla-ibn-Abbass who has narrated 1,660 traditions and numerous other disciples of the companions were amongst his students and have narrated traditions from him.

HADITH OF «JASSASEH» AND «DAJJAL»

The most famous tradition which has been narrated from Tamim Dari reveals the culture which he possessed and strived to disseminate it in the newly-founded Islamic society. This tradition is about «Dajjal» and is well- known as «Jassaseh». It is narrated as such:

Fatemah-bin-Qais says:

«The voice of the Prophet's caller could be heard crying out: [Arabic text] (come for the congregation prayers). I left my house and then offered prayers in the mosque with the Holy Prophet. I was sitting in the front row of the ladies. After prayers, the Holy Prophet sat on the pulpit and while smiling said: 'Everyone should remain in his or her own place.' Thereafter he added: 'Do you know why I have called you in this?' The people replied: 'God and gathering, His Messenger know better!' He said: «I have called you here in order to inform you that Tamim Dari who was formerly a Christian has now accepted Islam and has become a Muslim, Moreover, he has narrated to me a tradition which is in agreement with what I used to narrate for you and it is about Messiah Dajjal.» He has narrated to me as such:

«I boarded the ship along with thirty men from the tribes of «Lakhm» and «Juzaam». The sea turned stormy, For one month we were entangled in the horrendous storm, Later, the storm pulled us to an island. We stepped off unto the shore. There, we witnessed a strange animal which was very hairy so much so that his head could not be clearly seen. We approached the animal and said: «What are you?» It replied: 'I am Jassaseh![233] We said: 'What is Jassaseh? It replied: Do not ask me about anything. Enter this monastery because the man who is inside is eager to see you and wishes to acquire knowledge about you! On hearing these words, we began to fear and thought that perhaps he was Satan who has now appeared in this form. Soon we went towards the monastery. Inside, we witnessed a man the like of whom we had never witnessed. However, his hands and legs were bound with chains. We asked: 'Who are you?' He replied: You shall soon know about me. But first, introduce yourselves to me. We informed him that we were Arabs and related to him the story of the ship and our fate. Thereafter, he asked us some questions and said: 'In what condition is the palm of "Baisan"?[234] Does the lake of "Tabariyya" contain water or not?[235] How is the spring of "Zughar"?[236].... Then he said: 'Inform me about the unlettered Prophet.' We said: he has appeared in Mecca and is now residing in Yathrib (Medina). He said: Have the Arabs waged wars against him? We replied: 'Yes.' He said: 'How has these battle been fought?' We said: 'Sometimes he has been victorious and sometimes his enemies have beaten him.' He said: But it is to their own interest to follow him. Then, he said: 'Now I shall introduce myself. I am Messiah (Dajjal) and it is not far that I will be given permission to emerge. I shall walk on the earth and traverse every place save Mecca and Taiba (Medina) in only forty days. These two cities are forbidden upon me and on every way which leads to them stands an angel with a sword who prevents me from entering these places.' Thereafter, the Holy Prophet while striking his staff thrice on the pulpit said: This place is «Taiba». He further added: Didn't I inform you about this matter before? The people replied: 'Yes!' Then, he said: Tamim's tradition is interesting and astonishing for me because it is in agreement and conformity with whatever I had revealed to you in the past. [237]

REVIEW OF THIS TRADITION

Here we shall not examine as to how it is possible that a sea should be entangled in a storm for one whole month! Basically, it could be no other sea other than the Mediterranean sea? And whether this sea on which man has travelled across for a thousand years has really possessed an unheard island where Dajjal was imprisoned in it and «Jassaseh» was busy gathering information is quite astonishing. If at that time it was possible for someone to believe that such an unknown island existed, can the same be believed in the recent centuries? Has this unreasonable saying been accepted today?

Moreover, where can an animal by the name of «Jassaseh» whose head and tail are unrecognizable and speaks eloquent Arabic too be found!? Does such a thing really sound sensible or not? Also, why Dajjal who was bound with chains and had the permission for revolting has not done so during these one thousand and four hundred years? In those days, it

was possible for someone like the fabricator of this news who was unaware of the future to say that Dajjal had been granted permission to revolt but today, after a gap of centuries we are aware of the extent of the falsity of this matter.

We leave these and such other questions and their answers to the knowledge and insight of our readers. We only ask: What kind of evil repercussions and misunderstandings can be created in Islam from that which is mentioned in the tradition: that the Holy Prophet hears it from Tamim Dari with acceptance and then announces this with delight to the Muslims in an official and large gathering. What kind of an opinion will an educated, enlightened and discerning Muslim derive about his Prophet? What will a non-Muslim who is doing research about Islam, say? And how can they believe in a Prophet who narrates such superstitions and lies?

Another question which we have in mind is whether there was no Muslim in the length of these centuries to doubt in the integrity of this tradition and the Holy Prophet's utterances on the pulpit? The reply is «No», because this tradition has been narrated in Sahih Muslim and whatever gets narrated in Sahih Muslim and Bukhari cannot be doubted! In any way, there exists no doubt in the fantasy and fabrication of the text of this tradition. So, where does the impairment lie or rather where can we look for it? Sayyid Muhammad Rashid Ridha, an emiment Egyptian scholar[238], has conducted research in this regard and suggests a way for solving this matter. He does not say that Fatemah-bin-Qais, the narrator of the tradition has made a mistake or has not spoken the truth or has been entangled in delusive thought and imagination since, she is after all the companion of the Prophet and a companion is worthy of respect! Moreover, the narrators of Sahih Muslim and Muslim himself are faultless. Thus, this tradition verily refers back to the Holy Prophet and cannot be said that any mistake or crime has taken place on the part of the narrators.

However, the tradition too is not worthy of acceptance under any circumstances through wisdom and knowledge of our time. Rashid Ridha reckons the solution to lie in this that the Holy Prophet has made a mistake for narrating Tamim's sayings i.e. he has unknowingly entangled himself in the claws of Tamim's superstitious and false story and without discovering his mistake has divulged it to the people. Muhammad Abdoh's expression is as follows:-

[Arabic text] [239]

«The Holy Prophet is not aware of the unseen. He is similar to other human - beings and believes in the sayings of the people if they sound reasonable and rouse no doubt.»

In reality, the Holy Prophet (S.A.W.A.) has been deceived by Tamim's words and has happily revealed and taught them to the people without realizing that his sayings are plain superstitions.

Now, this basic question arises that as to why such kinds of traditions have found their way in the books of traditions?

We do not wish to find fault with Tamim Dari and argue as to why he has resorted to such superstitious tales. And basically what his intentions were in narrating such sayings? Rather, we wish to inquire why this tale has not entered the story-books and has found its way in the book of [Arabic text] (The comprehensive authentic traditions)?

Those who remember our previous discussions are aware that with regards to the orders of the ruling authorities, traditions were not being written down before the year 100 A.H. and it was during Omar-ibn-Abdul Aziz's era that for the first time traditions appeared in the written form. It is possible that such a story which could have been attractive and exciting too for the people of that time, must have been narrated by Tamim Dari and the Muslims too must have heard about it. Later, during the length of time, some Muslim or the other has made an error and imagined that he has heard the story in the form of tradition from the Holy Prophet. Perhaps, in this manner it has been narrated through Fatemah-binte Qais or Aamer Shuabi, the other narrator and has found its way in the books of tradition. The reality of the affair is this that neither the Holy Prophet has uttered such words nor there had been any gathering in the mosque for listening to his talks.

In the 'science of hadith' [Arabic text] or 'contextual study of hadith [Arabic text] this (tradition) has been reckoned to be [Arabic text] as one kind amongst the various kinds of hadiths which means a greater person narrating tradition from a smaller person. For example, when a companion (of the Holy Prophet) narrates a tradition from a disciple of the companion, his narration will be counted to be [Arabic text] because a companion, due to his companionship with the Holy Prophet and his leading in the chain of narrators is considered to be greater than a disciple who does not possess such priorities. With regard to this tradition too it has been said: 'Since the Holy Prophet has narrated this tradition from one companion i. e. Tamim Dari, it is therefore

[Arabic text] [240]

WESTERN ISLAMICISTS AND THE HADITH OF «JASSASEH»

In the length of history of the Christian Church's campaign against Islam, one of the most common Christian accusation has been this that the Holy Prophet has acquired his words and basically the Islamic knowledge and commandments from the Christians and Jews. At first, the ecclesiastic forces, by relying on the similarities which exists among some of the matters in the present-day Torah, Bible and the holy Quran, have reiterated this accusation during the centuries. Later, when due to progressive exigencies, the need of knowledge in the form of Orientalism and Islamlogist was felt in the countries of European colonizers and it came into

being with all its expanded scope, this saying because one of the most common accusations of the western Islamicists against Islam and the Islamicist agents of the English, French, Holland.... ministries have, under the pretext of research and investigation, reiterated this accusation day after day.

By paying attention to these preliminaries it will become clear that to what extent Tamim's hadith can be a proof of such lies and accusations. Unfortunately, in connection to the discussion about Dajjal and the life- history of Tamim himself, the Western Islamicists refer to this tradition in the most important book in this field i.e. «Encyclopaedia of Islam» and also specify that he was able to divulge the worship of the Syrian Christians before the Prophet. Aside from giving such kind of information in religious matters to the Holy Prophet (!) he also placed before him the story of Dajjal, the end of time and Jassaseh and the Prophet too listened to such talks with acknowledgement and revealed and taught them to the Muslims as a scholarly gift. [241]

Professor Lifi Dalavida, a master in Arabic Language and semitic languages and an expert in Islamic history writes about Tamim Dari in the Encyclopaedia of Islam as such: "Tamim was a Christian just like most of the Syrian Arabs. Thus he was able to acquaint Hazrat (i.e. the Holy Prophet)about the worship of the Syrians amongst which was the matter of lightening of candles in the mosque. It is said that Tamim was the first person who narrated religious stories. The stories about the establishment of the Hour (Resurrection) and the appearance of Dajjal and Jassaseh were all from such type. Tamim divulged these stories for the Prophet who in turn revealed them to the people. [242]"

Previously, we had seen how, during the Umayyid era, they (i.e. the Umayyids) strived hard in crushing the Holy Prophet's personality. Unfortunately, the results of this endeavour which took the shape of a tradition and found its way in the reliable books of the Caliphate school became the (main) factor in influencing Rashid Ridha to believe that the solution of this matter lies in this that the Holy Prophet had committed a mistake! (God forbid).

241- Refer to the issue of Dajjal written by Winsang and the matter of Tamim Dari written by Lifi Dalavida in the «Encyclopaedia of Islam»; first edition and in the matter of Dajjal in the shorter Encyclopaedia of Islam pg. 67

ON THE PATH OF GREATER RECOGNITION OF TAMIM DARI

Rub-ibn-Zanba'a says:- «I approached Tamim Dari. I saw him cleaning barley to feed his horse in spite of the presence of servants and slaves besides him». I said: «You need not do this work as your servants and slaves are present! Is there not anyone amongst them to perform this task?» Tamim said: 'Yes. But I have heard the Holy Prophet saying:

[Arabic text]

"Any Muslim who cleans barley for his horse and (then) hangs it around her neck to be fed a goodness is written for him to the extent of the number of those barleys." [243]

This forged tradition is an example of the traditions narrated from Tamim wherein the Holy Prophet sayings and the Islamic knowledge is reduced to such levels that one reward is fixed for every barley given to a horse.

One of the deceitful acts of Tamim Dari which has been recorded in history and has remained till today is this that during Muawiya's era, he presented a letter from the Holy Prophet wherein the latter mentions that he has given Tamim some flourishing village and hamlet of Syria as a fief. These villages consisted of Bait-Ayoon, Hebrun, Martum and Bait-e-Ibrahim.

The text of the Prophet's letter which Tamim presented in this regard is as follows:

[Arabic text] [244]

«This is whatever Muhammad, the Messenger of Allah (S.A.W.A.) has presented to Tamim Dari and his companions. I present you Bait-Uyoon, Hebrun, Martum and Bait-Ibrahim along with the belongings in these villages - i.e. its trees, animals and people. This gift is decisive and irrevocable. I have approved and surrendered it to him and his family- members forever. The witnesses upon this matter are Abu-Bakr, Omar, Uthman and Ali-ibn-Abi Talib.»

The proofs of prevarication of this letter are many:

One of them is that the Holy Prophet never used to send greetings and salutations upon himself after mentioning his name in the letters which he would write or rather had others to write. Of course if others would write something they would note down greetings and salutations after his blessed name.

Another reason is that the Holy Prophet would never give a flourishing place as a fief to anyone in this manner i.e. with all its inhabitants. Rather, he would give barren and dead land so that they would enliven them or give pastures which could be turned into a place suitable for animal husbandry.

Yet another proof. If the Holy Prophet had gifted each and everything of these villages (its people, animals and property) to Tamim and his followers it means that he had gifted the people of this place to him as slaves and that too forever and until the Day of Judgement. And then he said: «If anyone vexes them i.e. Tamim Dari, his family-members, relatives and descendants he has in fact vexed Allah.

Another reason which we can mention is that the witnesses to this munificence comprised those people who later on attained the Caliphate in order. In other words, precisely in accordance with the same order of government, they have signed below this letter. This order is itself a clear proof of this letter being forged and fabricated because, none of the witnesses seen in the numerous letters of the Holy Prophet's pact follow this order. For this very reason we say that this letter had been forged during Muawiya's era. By means of this letter, Tamim took from Muawiya the possession of the afore-mentioned flourishing places which were around Bait-ul-Muqaddas and in Syria and Palestine and then migrated and lived there until the end of his life. He died there and was buried too in that very place.

SUMMARY

With such record before Islam and such actions and statements after Islam Tamim Dari was the official speaker of the Islamic government. As mentioned before, he was appointed as the official speaker before the Friday-prayers during the period of the second and third Caliph where he would narrate stories.

Amongst the first steps which Imam Amir-ul-Mumineen (A.S.) implemented after gaining control of the government was that he dismissed the story-tellers from the mosque. [245]

Of course, like most other fugitives on the run from the just government of Imam Amir-ul-Mumineen (A.S.), they took refuge in Muawiya. In this manner, the story of story-teller came to an end - of course not forever - and for the first time this chapter was wiped off from the history of Islam by the hands of Imam Amir-ul-Mumineen although afterwards, it regained considerable official recognition during the period of the statemen.

The first epoch of the life of the story-tellers reached its end during this period. However with the fresh revival of their affairs, their influence in the Islamic reflection remained alive just as we saw in the past, the influence of Tamim's whimsical narration of traditions.

About his life, they say: The Holy Prophet has narrated tradition from him and Ibne-Abbass, Anas-ibn-Malik, Abu-Huraira, Abdullah-ibn-Omar and scores of disciples of the companions have learnt and narrated traditions from him. [246]

The possibility of the Holy Prophet (S.A.W.A.) having had narrated tradition from Tamim, the example of which we saw before, can be decisively and accurately judged to be false. However, those amongst the companions who did not possess well-grounded knowledge of Islam like Abu-Huraira, Anas, Abdullah-ibn-Omar and also the disciples of the companions who wished to learn Islam from the tongue of persons like Tamim took the sayings of this Christian but newly-converted Muslim scholar and monk and narrated them in the form of traditions for the future generation. As such, the series of hadiths which in the «science of

traditions» [Arabic text] is called as «Israeeliyat» i.e. stories of Bani-Israel i.e. whatever has been available in Torah, Bible, Talmud and such kind of distorted books of Old Testament has found its way in the Islamic world and has remained here and taken the colour of «tafseer» (exegesis), hadith and Islamic history.

Is it not that in numerous instances of the Torah it is mentioned that God walks or that God can become visible or that He speaks with Adam or wrestles with Yaqoub right from sunset till early dawn? Is it not that the Torah speaks about the various kinds of sins committed by the Prophets and that they are not immune from wine, adultery and other sins? Verily, all such talks which in reality have been the result of distortions of the heavenly facts present in the true Torah and Bible have entered Islam through such people and filled the various books of the Caliphate school.

As such, one of the factors which was responsible for distortion in Islam was the existence of such kind of people. Unfortunately, we have to state that the sayings of Tamim Dari, Wahab-ibn-Munabbah and most important amongst them Kab al-Ahbar [247] have not only penetrated the historical, narrative and interpretive text of the Caliphate school but have also influenced a few historical, narrative and interpretive sources of the Ahl-e- bayt school and as such the lucid sciences of the Ahl-e-bayt have become so tainted in some of the books. In the Ahl-e-bayt school, the primary principle is based on research. Thus in the traditions pertaining to jurisprudence, an accurate multilatered research is not adequately conducted in the case of historical, ethical or interpretive traditions and so a few signs of distortions of the enemies of Islam can be seen here and there in such books.

For achieving the true Islam i.e. the Islam which the Holy Prophet has brought, we are left with no option but to hold fast unto him and reap the benefits of his sciences and that of his Ahl-e-bayt who are the inheritors of his unlimited knowledge. On many occasions, Hazrat himself, in various forms has said the following:

[Arabic text] [248]

«I am leaving behind two valuable things amongst you - the Book of Allah and my household members. If you hold on to these two things, you will never go astray.»

Just as we witnessed, the ruling figures strived to fill the vacant sayings of the Holy Prophet and the true Islamic gnosis with the culture of «Ahl-e- Kitab» - Jews and Christians. It was on this very path that the scholars from «Ahl-e-Kitab» sat on the throne of Quranic exegesis and explanation of gnosis in the Islamic societies. Previously, we had discussed about manner of his influence in the Islamic society. Now we shall examine the personality and operation of yet another scholar of «Ahl-e-Kitab» who was called as Kab al-Ahbar and was reckoned to be a great Jewish scholar.

KAB AL-AHBAR, THE JEWISH SCHOLAR, THE EXPOSITOR OF QURAN

This man whose name was «Kab-ibn-Matea» and agnomen was «Abu- Ishaaq» (also) possessed the title of «Kab al-Ahbar». Sometimes he was also called as «Kab-ul-Ahabr» but his most famous name was his very title i.e. «Kab ul-Ahbar».

«Ahbar» is the plural of «Habr» [Arabic text] and «Habr» [Arabic text] is a title given to a Jewish scholar although a Christian scholar too is sometimes called as «Habr» [Arabic text]. He was called as «Kab al-Ahbar» by the Jews because the entire holy books which were supposed to be in the hands of their scholars were all in his hands or that he was reckoned to be the greatest or at least one of the greatest scholars amongst them.

About his life-history, historians have said that he was the most eminent scholar amongst the «Ahl-e-Kitab»[249]. They have also stated that he was from the Jewish scribes from Yemen and had come to Medina during Omar's reign of government and had accepted Islam during Abu-Bakr's era. [250]

From the available traditions it can be judged that «Kab al-Ahbar» had gone to Medina so that en-route he could finally travel to Bait-ul-Muqaddas and settle there. During the period of the Christian might and power, the Jews were harassed and tortured by them. For this reason, the Jews could not live in peace in Bait-ul-Muqaddas which was a holy place for them too. However, with the advent of Islam and the freeing of this land from the hands of the Christian rulers, «Kab al-Ahbar» wished to travel and settle in the promised land of the Jews i.e. Syria and Bait-ul-Muqaddas.

Ibne-Asaker, the writer of the great history of Damascus says: Omar-ibn- Khattab addressed Kab as such: «Now that you have accepted Islam why don't you stay in Medina which is the place of the Holy Prophet's migration and also the place of his shrine?» Kab replied: «I have come across a point in the revealed Book of God that Syria has been named as God's treasure on the earth where His servants are gathered in that treasure.

Kab would always use the title «Book of God» for Torah (in spite of the fact that Torah at that time was a distorted book and there was no other heavenly revealed book existent.) and whenever he would rememorate the divine book he had only the Torah in mind (this matter can be repeatedly found in the traditions narrated by him).

The second Caliph insisted that Kab remains in Medina, Kab too stayed in Medina until Uthman's rulership. Uthman ruled for a period of twelve years. During the first six years, he did not change so much from the line of policy adopted by the previous two governments and so there were no protests. However, during the second half of his Caliphate, conditions changed and that because of permitting the Bani-Umayyids and his own relatives to interfere in the affairs of the government. At this time, Kab left Medina and joined Muawiya in Syria. During this very period he died at the age of 104 years.

Historians have mentioned the year of his death to be 35 A.H. [251]

«Kab al-Ahbar» strived hard to spread the Jewish tales amongst the Muslims. Most of the Jewish tales, the praises and eulogies for the «Ahl-e- Kitab» and their «Qibla» (direction faced in prayer) i.e. «Bait-ul- Muqaddas» and especially those things which have come down in the Islamic texts have all been disseminated through him. The proof to this saying is the presence of Kab's narrations in the books of «Tafseer» (exegesis) «Hadith» (tradition), Islamic «Seerah» (biography) and «Tarikh» (history).

Ibne-Asaker in his «Tarish» narrates from Kab al-Ahbar as follows:

[Arabic text]

"The most beloved land on earth before God is the land of Syria and the most beloved spot in Syria before God is Qods. [252]"

Conclusion: Syria and Qods are more beloved and valuable before God than even Mecca and Medina.

Also, he has said:

"God has placed nine tenth (9/10) of the goodness and blessing in the land of Syria and distributed only a part of the remaining over the entire earth." [253]

Also, he has said:

[Arabic text]

«There are five cities from the cities of Paradise: Bait-ul-Muqaddas, Hums, Damascus, Jabreen (a flourinshing place near Bait-ul-Muqaddas) and Zafaar-ul-Yemen (the place where Kab used to live before migrating to Medina and then Syria).[254] Also, he has said:

[Arabic text]

«On the Day of Judgement, foul mountains namely Jabal al-Khalil which is situated near Bait-ul-Muqaddas and on which is placed the grave of Hazrat Ibrahim-e-Khalil, Jabel-e-Lebanon (mountain range of Lebanon), Jabal-e- Tur (mountain range of Tur), and Jabal-e-Judii (mountain range of Judii) will be like sparkling pearls between the heavens and the earth. On that day these four mountains will be moved back to Bait-ul-Muqaddas and will be placed in the four corners of the city. (Then) the Omnipotent God will set His Throne on it and from there, He will pass judgement over the people of Paradise and Hell. Thereafter, he sets forth, at the end of his saying the holy verse of Quran as a proof: «And you shall see the angels going round about the throne glorifying and praising their Lord; and judgement shall be given between them with justice, and it shall be said: All praise is due to Allah, the Lord of the worlds"[255], [256]. In other words, he wishes to say that the interpretation of this holy verse is something which has come down in his sayings.

Our declaration that such matters has penetrated into the reliable Islamic texts can be judged from this very tradition which is present in the great history of Ibne-Asaker as well as in the famous exegesis of «Durrul- Manthur».

These are examples wherein one can clearly observe the manner in which the matters related to «Ahl-e-Kitab» especially the Jews have become prevalent among the Muslims by means of Kab:

Bait-ul-Muqaddas is respectable. God sets His seat or throne - which are physical too - in that place. The four mountains which are sacred mostly for the Jews and the land of Bait-ul-Muqaddas are the bases and pavillion for God's throne.

Also, he says:[257] «On the Day of Judgement the people of Syria will be told that God would take care of them just as a warrior takes care of his arrows kept in his quiver. This is because Syria is the most beloved land before Him and its people are His most beloved creatures.»

He adds: «Anyone who enters Syria will come under God's mercy and favour and anyone who exits from it will be a loser.»

Similarly, he says: «The haven for the Muslims from dangers and calamities is the city of Damascus and the place of deliverance for Dajjal is the river of Abu-Fatras (a place near Rumallah in Palestine) and the place of refuge from God and Magog is the mountain of Tur. [258]

In another tradition, Kab says:

[Arabic text]

«Every morning, the Ka'aba (the holy House of God) prostrates before Bait -ul-Muqaddas. [259]

It is interesting to state that this tradition is read to Imam Baqir (A.S.) and then commented: Kab has spoken the truth, Imam reproached them by saying:

'You have lied and so has Kab.' [260]

Yet in another tradition, Kab has said:

[Arabic text] [261]

The Day of Judgement will not be established but after Bait-ul-Haram has been shifted towards Bait-ul-Muqaddas. Thereafter, these two holy houses will be made to enter Paradise along with their residents and the reckoning of the creatures and the presentation of deeds on that day will be conducted at Bait-ul-Muqaddas.

You must have observed that in these expressions, the focal point is this that the sanctities of Islam like the Ka'aba prostrate before the sanctities of the Jews like Bait-ul-Muqaddas or fall in humbleness or advance towards it in order to reach Paradise. Is it not that these words, inculcations or propaganda of such thoughts finally lead to Islam greeting Judaism with humility? It is on the basis of these information that we believe that Kab spread Judaism and its culture amongst the Muslims and presented its fake values as lofty Islamic values.

THE STUDENTS OF KAB

In addition to his endeavours in spreading his own sayings and the distorted Jewish culture in the Islamic society, Kab also engaged in training students who would assist him in propagating Judaism. Aside from training those students mentally, this double-faced Jew also endeavoured to introduce them as learned men and scholars in the society. Under various pretexts, he would strive to make his students earn fame.

Amongst Kab's students, we may mention the name of Abdullah-ibn-Amro- ibn-Aas. Once Kab asked him a question and Abdullah responded correctly. Kab then said:

[Arabic text]

«You are more learned and knowledgeable than all the Arabs.»

In the city of Mecca, Kab was asked a question and he said: «Go and inquire from Abdullah-ibn-Amro Aas. When the question was put before Abdullah and he replied, Kab said: [Arabic text]

«He has spoken the truth. I swear by Allah that he is a learned man.» [262]

Amongst Kab's other students was Abu-Huraira, the famous narrator of numerous traditions in the Caliphate school.

Kab strived to give this man who gained importance (only) from Muawiya's era and onwards special type of training and satiate him with Jewish perspicacity.

Tabari, in the three of his traditions reveals how Kab, in the course of his training to Abu-Huraira has taught the latter the Jewish culture. [263]

Apart from the numerous traditions which Abu-Huraira has narrated without having mentioned the name of Kab, there are yet numerous other traditions wherein Abu-Huraira has mentioned the real source of his information i.e. Kab. [264] It is for this very reason that religious scholars reckon Abu-Huraira to have been one of Kab's students and trainees. [265]

Just as in the case of Abdullah-ibn-Amro Aas, with regards to Abu-Huraira too, Kab al-Ahbar strived to make him earn fame and credibility. Once Kab, after having conversed with Abu-Huraira in length said about him as such:

[Arabic text]

«I have not come across any person who has read the Torah but has understood its meanings better than Abu-Huraira. [266]

KAB'S INFLUENCE IN OFFICIAL POSITIONS

For achieving his objectives, this Jewish scholar strived hard to penetrate the hearts of the powerful men and the Caliphs. He pursued this path by living a special way of life. Even in this posture, Kab strived contentiously in propagating the Jewish culture i.e. from the one side he was propagating his own culture and from the other side he was concentrating in penetrating in the system of Caliphate and drawing the Caliph's attention.

In one of his meetings with Omar-ibn-Khattab, he said:-

[Arabic text]

«We could find your name in the divine Book (of course by divine Book, he meant the Torah) wherein is mentioned that you have been placed near the gates of Hell and you prevent the people from entering it. However, as soon as you die the people will ceaselessly enter Hell and this will continue until the Day of Judgement. [267]

Perhaps, the Holy Prophet too did not possess such a virtue; that up to the time he was alive, he could stand near the gates of Hell and have the power to prevent the people from entering it. The same is true for Abu-Bakr and nobody other than Omar too possessed this virtue. It is only Omar who is the barrier for the people - such people who with their evil deeds have to enter Hell - and with his death, there no longer remains any barrier in the way of Hell!

Similarly, when Omar-ibn-Khattab got killed by the hands of Abu-Lualu, Kab said:

[Arabic text]

"If Omar requests Allah to allow him to remain alive, then certainly Allah will grant him a long life." [268]

As usual, here too, Kab indirectly referred to the Torah and narrated one story from it.

From the traditions it sometimes appears that the ruling power too wanted Kab to earn fame and credibility amongst the Muslims and that people should show trust and faith in him.

In an authentic book of exegesis of the Caliphate school, Omar-ibn- Khattab inquired from Kab the meaning of [Arabic text] from the following verse:-

[Arabic text] [269]

Kab al-Ahbar immediately replied:

[Arabic text]

«(It refers to) golden places and mansions in Paradise which are the places of residents for the Prophet, the truthful ones and the just rulers.

Therefore, he started interpreting the verse [Arabic text] and said: [Arabic text] in this verse refers to chastisement where God protects such people from chastisement. [270]

Verily, just as you have realized, the expressions of this Jewish scholar in the form of interpretation of the Holy Quran has found its way in the exegesis of the Caliphate school. For example, it has come down in Tafseer (exegesis) of Suyuti and Qurtabi as the interpretation of verses eight and nine of Sura Ghafir.

In another instance, the second Caliph asks Kab about the source and make of the House of God (Kaaba). Kab too gives a detailed reply and says: Originally, 'Hajar-al-Aswad' was a red

ruby which was brought by Hazrat Adam (A.S.). It's center part was hollow and empty and....[271]

Once, when discussions were held on Arabian poets, Caliph Omar too was present.

He asked Kab: Have you found any poems in the Torah? Kab replied: 'Why not. I have seen in the Torah a group from progeny of Ismaeel who knew their Ingeel by heart and uttering wise words and striking examples which I think were none other than the Arabs. [272]

Kab al-Ahbar had so much commemorated the Torah as the Book of God that the Islamic society too in their contact with Kab, would mention the Torah as the Book of God.

One day Muawiya asked him: «Have you found anything on the river Nile in the Torah?»

Kab replied: 'Yes! I swear by the One who split the sea for Musa (Moses) that I have seen in the Book of God that every year, God reveals twice upon Nile as such: God commands you to flow. So, following this command it flows. Then it is (again) revealed to the Nile to cease flowing and it stops flowing. [273]

Ibn-Abbass narrates and says: One day I was in Muawiya's presence when he recited Verse 86 from Sura Kahf in a very special form. I objected to this and Muawiya inquired this matter from Abdullah-ibn-Amro Aas. He in turn substantiated Muawiya's views.

In reply, I said: The Quran has been revealed in our house i.e. we are worthy enough to speak about it and not people like Abdullah-ibn-Amro- Aas. Finally Mmuawiya who at that time had the reign of government in his hand decided to send someone to Kab and solve this difference by relying on his view. [274]

In praise of him (i.e. Kab), Muawiya would say:

[Arabic text]

«Know that Kab al-Ahbar is one of the scholars». [275]

It was the significance of this talk that there were only two others whose name would be mentioned along with the name of Kab.

It was on the strength of these preliminaries that Kab al-Ahbar had become a great source of gnosis during Omar-ibn-Khattab's time and much longer after him. With well-thought plans, he would draw the Muslims towards the Jewish culture. Through him, the distorted culture of Judaism would mingle with the pure and clean gnosis of Islam; and would lay its foot in the

Islamic texts of exegesis, history, biography and hadith; and would alter the Islamic insight and correct world-view of the Muslims and would taint them with the superstitions present in Judaism.

What is more regretful is this that these Jewish superstitions have entered the authentic books of hadith and most important of all, have filled Tabari's history and exegesis and tafseer (exegesis) of Durrul-Manthur, Ibn-Kathir and the like of them. Worst of all, the Jewish culture of Kab al-Ahbar has also penetrated from the exegesis of the Caliphate school into some of the exegesis of the Ahl-e-bayt schooll and to the extent that it has influenced such sources, it has pushed aside the gnosis of Ahl-e-bayt.

276- Exegesis like «Tafseer Abul-Fotouh Raazi» and «Tafseer-e-Ghazor» have brought some of those traditions of Kab al Ahbar which have not been inconsistent with thc principles of Islam.

THE GUARDIANS OF ISLAM - THE OPPOSITION TO KAB AL-AHBAR

Here, it is necessary to verify the stance adopted by the guardians of Islam like Amir-ul-Mumineen (A.S.) vis-a-vis Kab and the manner in which they used to confront this man who was the propagator of Jewish culture amongst the Muslims. The incident which we shall narrate below reveals Imam's position and the manner of his encounter and confrontation with the distortions made by Kab al-Ahbar:-

During Omar-ibn-Khattab's reign of government a meeting was once held in the Caliph's presence. Imam Amir-ul-Mumineen (A.S.) too was present. Kab was also one of the attendants. The Caliph asked: 'O Kab! Do you know the entire Torah by heart?

Kab replied: No, but I know most of it by heart! A person told the Caliph as such:

'O Amir-ul-Mumineen, ask him about God's whereabouts before the creation of His Throne. Also, from what He created water on which He placed His Throne?

Omar said: 'O Kab, can you answer these questions?

Kab replied: 'Yes 'O Amir-ul-Mumineen. I have found in the «source of wisdom»[277] that before the creation of the throne, God had been everlasting and eternal and was on top of the rocky structure of Bait-ul- Muqaddas and this rocky structure too was placed in the air. When God decided to create the Throne, He spitted as a result of which deep seas and roaring waves came into existence. At that very moment, God created His Throne from some portion of the rocky structure of Bait-ul-Muqaddas which was beneath Him and then He sat on it. From the

remaining portion of the rocky structure too, He created the dome of Bait-ul-Muqaddas....

Imam Amir-ul-Mumineen (A.S.) while shaking the dust off his clothes and uttering words which signalled the Greatness of God like [Arabic text] (Glory be to His Creation) or [Arabic text] (Greatness or Glory be to Allah) or [Arabic text] (Allah is the Greatest) stood up from his place so as to leave the gathering in the manner of protest. It is an Arab custom that whenever they want to express their disgust towards some matter they shake the dust off their clothes as if to say that such talks cannot hold good for me. [278]

When Omar-ibn-Khattab observed this scene he requested Imam to take his seat and deliberate over the matter of discussion. Imam sat back in his place and turning towards Kab said:

«Your companions took the wrong path, distorted the Divine Book and attributed falsehood to God. 'O Kab, woe be to you if you consider the rocky structure and air to be with God and thus consider them to be everlasting and eternal too. As a result, we will be having three eternal beings. Aside from this, the Almighty God is far higher than having a place for Himself and He is not what the pagans say and the ignorants imagine. Woe to you 'O Kab. The One who creates these magnificent seas by spitting as you say, is far greater than taking position on the rocky structures of Bait-ul-Muqaddas[279] and ....

The hadith is lengthy and indicates the confrontation of Imam vis-a-vis these deviated and distorted events and the heresies. However, the incident of Imam planting date-trees was because of the fact that if he had lived among people and his presence felt by the Muslims, his life would have been endangered and there existed the possibility of his murder with no benefit to Islam.

277- By «source of wisdom», he means the Torah. This quality is from the qualities of the Holy Quran where Kab has utilized it for the distorted Torah.

WHY KAB AL-AHBAR WAS GIVEN ATTENTION?

Now it is necessary to examine the reason behind the endeavours of the Caliphs (like Muawiya) in bringing up Kab al-Ahbar in the Islamic society and placing him at a high level of knowledge in the Islamic society.

The first person who devoted attention to Kab al-Ahbar and compelled him to stay in Medina and referred to him as one eminent scholar and leading authority was the second Caliph. The reason behind his move is not clearly known. However, by examining his life-history, it appears that he had had a past acquaintance and familiarity with Judaism and Torah and that this amazing book often excited him.

Jabir narrates that one day Omar-ibn-Khattab approached the Holy Prophet (S.A.W.A.) with a small book which contained some portions of the Torah. The Holy Prophet was then seated and Omar said: 'O the Messenger of Allah, this booklet is from the Torah and I have brought this for you from the Torah. The Holy Prophet kept silent. Omar continued his talk and wished to recite the Torah. He was glad that he had attained knowledge and under such an amazing and joyful state, he wished to recite it before the Holy Prophet. As a matter of fact he wanted approval and encouragement from the Holy Prophet. However, the Holy Prophet on the contrary became angry and every moment his anger increased. But Omar was unaware. He had the Torah in hand and unaware of his uncontrollable state, he wished to recite it for the Holy Prophet. Abu-Bakr was present there and was aware of the situation. He feared lest a verse in rebuke or chastisement would be revealed. Thus he came down harshly upon Omar and said:

[Arabic text]

«May you perish. Don't you see how the colour of the Holy Prophet's face has changed due to severity of his anger and discomfort?!?»

It was only at that very moment that Omar lifted his head and looked at the Prophet. Observing the severity of anger on his blessed face he became terrified and said:

[Arabic text]

«I seek refuge in Allah from His wrath and His Messenger's wrath.»!

The Holy Prophet said: 'O the son of Khattab. Do you have doubt, uncertainty and confusion in your religion? Then, he added:

[Arabic text]

«I swear by the One in whose Hand is my soul that I have brought a «Shariat» (religious law) pure and lucid. Then, he said: Do not ask anything from the «Ahl-e-Kitab» (i.e. do not ask your religious affairs from them). They can never guide you because they are themselves misguided. If Musa (Moses) (A.S.) was now alive and living amongst you, nothing was lawful other than his obedience towards me. [280]

What conclusion can we draw from this tradition which has come down in the authentic books through various channels? Does it reveal anything other than this matter that the Caliph had an interest in the Torah and was looking at it as a marvel? Thus it is not irrelevant that during his own ruling, he refers to the Jewish scholars and the gnosis of Torah.

As far as this humble servant of God is aware, this reality is one of the most vital factors in

magnifying Kab al-Ahbar and bringing him up in status in the Islamic society. But the matter does not end here. In this regard, other reasons too had been at work.

Amongst them, those involved in ruling the government after the Holy Prophet were not possessing much knowledge and insight in the recognition of the world and its origin and end. The one well-acquainted with these matters i.e. the gate of the city of Holy Prophet's knowledge - Amir-ul- Mumineen (A.S.) too was compelled to engage in date-palms and keep himself aloof from the society. The solution lay in this that people such as Tamim Dari and Kab al-Ahbar whose heart and soul were quenched with Christianity and Judaism and could at least answer from their distorted know-how, the demands of the seekers of knowledge and also considering that their upliftment did not pose any danger to the ruling Caliphs, should be raised and accepted in the society as one element amongst the various elements of the ruling power.

The historical event which set forth below is a proof of our reasoning:

A person by the name of Subaigh Tamimi set out towards the «Aajdan» of the Muslims i.e. the centres of provinces which was also the army base of Islam and knocked at every door for putting forth some questions. His questions were related to the Holy Quran. This man wandered about in Syria, Alexandria or Kufa searching for people who had lived in Medina and had seen the Holy Prophet. This was in order to receive replies from them for his queries. He goes to Egypt, Subaigh has neither seen the Prophet nor has he heard his talks. Now, in pursuit of recognition of the Holy Quran and for hearing the exegesis of the holy Quran, he travels city to city until he gets to Egypt. His story is reported to Amro-ibn-Aas the ruler and governor of Egypt. Amro-ibn-Aas sends him to the Islamic capital i.e. Medina and reports his intentions in a letter to Caliph Omar-ibn- Khattab. Subaigh reaches Medina. The messenger too approaches Omar along with Amro's letter and hands him the letter. After becoming aware of its contents Omar says: 'Where is this man? The messenger replies: He is on the camel's saddle. Omar says: 'If he flees you will be punished severely.' According to another tradition, a person approaches the Caliph and says: 'I met a person who was inquiring about the Holy Quran.' Omar says: 'O God, make me overvome him.

Anyhow, Subaigh Tamimi comes before the Caliph. When he comes in the Caliph's presence he has the Holy Quran in hand. When he sees the Caliph of the Muslims and indispensibly thinks him to be the centre of Islamic knowledge and heedless of what has occured he asks: 'O Amir-ul- Mumineen, what is [Arabic text] (swear by the wind that scatters far and wide)?

Omar says: 'Who are you?'

The man replies: 'I am Subiagh, the servant of God.' Omar says: I too am God's servant. Then he folds his sleeves and begins to beat the man with a stick which was prepared on his commands. He beats him to such extent that his head stained with blood or, as per some other

tradition, he whipped his back with twig so much so that Subaigh's back was cut deeply and his skin was torn apart. Thereafter, he let him go. The injured and blood- stained man was set free until he was healed of his wounds. Once again, Omar summons him and repeats the same event. When for the third time he was brought before the Caliph in order to be punished, he said: 'If you intend to kill me, then do that once and for all so that I get relieved. And if you wish to rectify me, I swear by God that Ii have been rectified and I will no more discuss such matters.

The Caliph ordered that he be mounted on a camel without any litter or cover and then be exiled to Basra near Abu Musa Ashari. In a letter, he also commanded Abu Musa the governor of Basra to forbid any person from coming into contact with this man. Similarly, they stopped giving him the yearly privileges and provisions which was shared amongst all the Muslims.

Abu Uthman Nahdi says: «Whenever this man would approach us, even if we were hundred in number we would move from our places and run away out of fear of being punished on Omar's command».

At last, things became worse for this man and life became miserable for him, Helplessly one day, he approached Abu Musa and appealed him for help.

Abu Musa reported in a letter to Caliph Omar that this man has repented and his repentence too is a very sincere one. Omar in reply wrote as such: So you may now allow the people to come in contact with him.

It is noted down in history that this man who was an eminent personality amongst his own tribe was now despised and had lost his prestige and creditability. [281]

An incident exactly opposite to the one above exists in the history of Islam. This incident is related to the era of Imam Amir-ul-Mumineen's reign of government. One day Imam goes on the pulpit and while reciting a sermon says:

[Arabic text]

«Ask me question. I swear by Allah that you will not ask me anything of the events that are to occur till the Day of Judgement except that I will answer them to you. Also, ask me about the Quran, the Book of Allah. I swear by Allah that there is not a single verse but that I am aware whether it has been revealed at night or during the day; whether it has been revealed in the mountains or in the desert and....

The narrator says: «Ibne al-Kawwa was sitting behind me. He stood up and said:

'O Amir-ul-Mumineen, what is [Arabic text]? This man i.e. Ibne al-Kawwa was a leading figure amongst the Khawarij and an enemy of Amir-ul- Mumineen (A.S.).

Ibne-Abbass who was also present in the gathering says: «Ibne al-Kawwa wished to ask the same thing which Subaigh had once asked Omar-ibn- Khattab. This man was under the impression that by setting forth this question he would be able to discredit Imam Amir-ul-Mumineen.

Imam (A.S.) said: «Woe be to you. Ask questions with the aim of acquiring knowledge and not for causing trouble and inconvenience or out of pride and haughtiness. [Arabic text] are winds which blow at the time of harvest of wheat and barley.» Immediately, Ibne al-Kawwa asked: 'What is [Arabic text]? Imam replied: «They are ships sailing over the water.» Again he asked: What is [Arabic text]? Hazrat said: «They are Angels [282]....»

When Amir-ul-Mumineen Ali (A.S.) who was well-acquainted with the content of Quran was not to be in the society and instead planted date trees in a farm outside Medina and make the date-palms flourish or dig the subterranean canals; and the companions of the Holy Prophet too were banned from narrating traditions; and when the ruling powers and rulers were themselves not firm in knowledge, then there was no alternative but for such people like Kab al-Ahbar, Tamim Dari and Wahab-ibn-Manbah to come into the scene.

SUMMARY

The factors which were responsible in raising the status of the Jewish and Christian scholars and the «Ahl-e-Kitab» in the Islamic society which consequently made them earn fame are as follows:

First - Those responsible for bringing up Kab and his likes were familiar and acquainted with the culture of Ahl-e-Kitab and were looking at it with wonder and surprise. As a matter of fact, in the pre-Islamic era the Arabs used to look upon the Jews and Christians with respect and honour and would reckon them to be people of the Book, civilization and culture. Such a state of mentality remaining alive in some of the rulers became a factor which caused Tamim - Dari and Kab al-Ahbar to be looked upon with the same honour and respect and be paid attention as scholars and leading authorities and figures of knowledge.

Second - It was to the interest of the ruling power not to propound the sciences of the Holy Prophet (SAW.A.) which was left behind in the hands of his companions and/or personalities like Imam Amir-ul-Mumineen (A.S.) who possessed the entire sciences. This was so that they could carry on with their rule and power.

Third: The ruling powers were themselves devoid of adequate knowledge and were incapable of the problems which were propounded after the Holy Prophet's departure.

It was because of these reasons and factors that Kab, Tamim, Wahab and their likes laid foot into the arena of Islamic society and their presence proved to be one of the misfortunate factors in the distortion of Islam. These people succeeded in distorting (in various dimensions) the true Islam and presenting a religion defective with distortions and superstitions. Such people who in the Islamic history have become famous as [Arabic text] (story tellers) are a part of the unknown factors in the distortion of Islam. I have referred to tens of volumes of books on history exegesis, biography and 'Rijal' before I could succeed in laying open a few of their destructive deeds and affairs. The Islamic history and exegesis have become defective mainly due to the consequence of Kab al-Ahbar's affairs. He has spoken on every subject: God, Day of Judgement, «Hashr» (revivification), «Nashr» (resurrection), creation, skies, the earth, «Arsh» (Celestial throne) Ka'aba, Bait-ul-Muqaddas, Sulaiman, Dawoud, Prophets and Angels and such talks have come out in the form of exegesis, history and biographies in Islam.

Thus, the Islam which was supposed to be taken from the house of the Holy Prophet's Ahl-e-bayt, has been drawn from such sources and origins. In present times too, the Jewish, Christian and Marxist, Islamicists have engaged and still engage in recognizing Islam through these sources.

CHAPTER THREE

If they do not bear any grudge (which they did in the past) they will not be able to attribute to Islam such fallacies. Rather, they will acquire something opposite to Islam - a distorted and ruined Islam. What will the results achieved by us be if in the recognition of our own religion, custom and way of life, we refer to the European and Western sources? Will we achieve anything other than the results of the thoughts and remarks of Kab and the like of him? Certainly not! Of course, we thank God that through His Grace and Favour, we have been able to find the way towards the two basic and fundamental sources of guidance i.e. the Holy Quran and Ahl-e-bayt (Household of the Prophet). In the previous discussions, we examined the one-class traditions from the influential and insinious agents in the Caliphate school where the one-class traditions belonged to the «Ahl-e-Kitab» - the Jews and Christians who had accepted Islam outwardly but had left a condign impression in the Caliphate school.

Now, we shall examine yet another set of traditions springing from influential and canny agents which are the sabotage of the dualists in the books of the Caliphate school. A manifest example amongst them is Abdul-Karim-ibn- Abil-Auja. The debates of Imam Sadeq (A.S.) and his manner of confrontation with Ibn-Abil-Auja[283] has perfectly introduced and disgraced the latter before his companions and Shi'ites preventing him from marring the true stand of the Ahl-e-bayt school of thought. However, his speech at the time of issue of his death-sentence reveals his concurrence with the Caliphate school. In his address to the governor of Kufa (who was appointed the Caliph) he said:

«You are sentencing me to death while I have registered four thousand traditions in your books of hadith.»

Of course this address was directed at the representative of the Caliphate school who passed the death-sentence upon him and hence ended his evil activities against Islam. [284]

In the preface of the first volume of the book - «One hundred and fifty false companions» reference has been made to some of this dualist's friends in the Caliphate school and their destructive activities.

Another corrupted figure which we may mention amongst the dualists is a person by the name of Seef-ibn-Omar Tamimi. From him a great number of traditions has come down in the books of the Caliphate school and they are connected to the events during the final stages of the Holy Prophet's (S.A.W.A.) era, the event of Saqifa, the wars against apostasy and the Islamic conquests in Persia and Rome up to the battle of Jamal.

Examples of his destructive activities consists of: Fabrication of the status of hundreds of companions, or disciples of companions[285], wars, lands, odes and poems, letters and such traditions which never existed at all. By the Might and Power of God, we shall set forth in the future discussions, the false and made-up statistics of Seefin order. We shall mention below in five sections the first enumerations of Seef's fabricated personalities which have been envisaged right from the Islamic history until today.

First section: The companions of the Holy Prophet (S.A.W.A.) - forged by Seef, the dualist.

Second section: Abdullah-ibn-Saba and the Sabas - forged by Seef.

Third section: The narrators of traditions - forged by Seef.

Fourth section: The commanders of the infidel's army forged by Seef.

Fifth section: The poets - forged by Seef.

FIRST SECTION:
ENUMERATING THE COMPANIONS (OF THE HOLY PROPHET) FORGED BY SEEF:-

In this section, we shall first of all set forth the list of those fictitious companions which Seef has forged from his own tribe i.e. the tribe of Tamim:

(1) Oa'qa'a-ibn-Amro-ibn-Malik Tamim. Seef has introduced him as one of the Shias of Imam Amir-ulMumineen Ali-ibn-Abi-Talib (A.S.)
(2) Aasim-ibn-Amro-ibn-Malik Tamim.
(3) Aswad-ibn-Qutbat-ibn-Malik.
(4) Abu Mufazzar Tamimi.
(5) Nafeh-ibn-Aswad Tamimi.
(6) Afif-ibn-Munzar Tamimi.
(7) Ziyad-ibn-Hanzalah Tamimi - as one of the Shias of Imam Amir-ul-Mumineen (A.S.)
(8) Hurmala-ibn-Maritha Tamimi.
(9) Hurmala-ibn-Salami Tamimi.
(10) Rabii-ibn-Matar-ibn-Thalja Tamimi.
(11) Rabii-ibn-Efkan Tamimi.
(12) Otta-ibn-Abi Otta Tamimi.
(13) Sa'eer-ibn-Khefaf Tamimi.
(14) Auf-ibn-Alla Joshami Tamimi.
(15) Awas-ibn-Juzaima Tamimi.
(16) Sahl-ibn-Manajab Tamimi.

(17) Waqi'a-ibn-Malik Tamimi.
(18) Husain-ibn-Niyar Hanzali Tamimi.
(19) Harith-ibn-Abi Haleh Tamimi - as the stepson of the Messenger of Allah (S.A.W.A.) and son of Umm-ul-Mumineen, Khadija.
(20) Zubair-ibn-Abi Haleh Tamimi - as the stepson of the Messenger of Allah (S.A.W.A.) and son of Umm-ul-Mumineen, Khadija.
(21) Taher-ibn-Abi Haleh Tamimi - as the setpson of the Messenger of Allah (S.A.W.A.) and son of Umm-ul-Mumineen, Khadija.
(22) Zarr-ibn-Abdullah Fuqaimi Tamimi.
(23) Aswad-ibn-Rabi'ah Tamimi.

Up to this Juncture, Seef with utmost honour, has forged all these companions from his own tribe i.e. «Tamim» where their life-history has been examined in the first volume of the Arabic book: «Khamsuna-Wa- Ma'ata Sahabi-Mukhtalaq».

With regards to the remaining ones which begins from No. 24, he has forged from other Arab tribes and has predominantly set them below the above-mentioned Tamimis. Their names, whose life-history has come down in the second volume are as follows:

(A) The representatives of the Arabian tribes who had come to see the Holy Prophet (S.A.W.A.)

(24) Abdata-ibn-Qarata Tamimi Anbari.
(25) Abdulla-ibn-Hakim Zabbi.
(26) Harith-ibn-Hakim Zabbi.
(27) Halis-ibn-Zaid Zabbi
(28) Hurr-ibn-Khazrama or Harith-ibn-Khazrama Zabbi.
(29) Kabis-ibn-Hauza Sadusi.

(B) The Governor-Generals and officials who were appointed by the Holy Prophet (S.A.W.A.) or Abu-Bakr.

(30) Ubaid-ibn-Sakhr-ibn-Lauzan Ansari.
(31) Sakhr-ibn-Lauzan Ansari.
(32) Akasha-ibn-Thur Gauthi.
(33) Abdullah-ibn-Thur Gauthi.
(34) Obaidullah-ibn-Thur Gauthi.

(C) The messengers on behalf of the Holy Prophet (S.A.W.A.) or Abu-Bakr:

(35) Wabra-ibn-Yahnasa Khuza'ee.
(36) Aqrah-ibn-Abdullah Hemyari.

(37) Jareer-ibn-Abdullah Hemyari.
(38) Salsal-ibn-Sharhabil.
(39) Amro-ibn-Mahjub Aameri.
(40) Amro-ibn-al-Khaqaji al-Aameri.
(41) Amro-ibn-Khaqaji al-Aameri.
(42) Auf-Warkani.
(43) Uwaif-Zarqani
(44) Quhaif-ibn-Salik Haleki.
(45) Amro-ibn-Hakam Quza'ee Qaini.
(46) Amro-l-Qais - from Bani-Abdullah.

(D) Companions with similar names:

Seef has given certain names to some of his made-up personalities which are similar to the names of some of the real companions of the Holy Prophet:

(47) Khuzaima-ibn-Thabit Ansari - other than Khuzaima-ibn-Thabit Ansari Zul-Shahadatain.
(48) Samak-ibn-Kharsha Ansari - other than Abu Dajanah Ansari.

(E) Companions from the Ansars:

(49) Abu Baseer Ansari
(50) Hajeb-ibn-Zaid or Yazid Ansari Ash'ali.
(51) Sahl-ibn-Malik the brother of Kab-ibn-Malik Ansari Khazraji.
(52) Asa'd-ibn-Yarbu'a Ansari.

(F) Companions from various tribes:

(53) Abdullah-ibn-Hafs-ibn-Ghanem Qurashi.
(54) Abu Hubaish-ibn-Zulehya A'meri Kelabi.
(55) Harith-ibn-Murrah Jahni.
(56) Salmi the daughter of Huzaifa Fazariya.

(G) The Commanders of the Islamic army:

(57) Behsr-ibn-Abdullah Helali.
(58) Malik-ibn-Rabi' ah-ibn-Khalid Taiyami-Taiyam Rubab.
(59) Hazhaz-ibn-Amro Ajali.
(60) Humaizah-ibn-Nu'aman-ibn-Humaizah Bareqi.
(61) Jabir Asadi.
(62) Uthman-ibn-Rabi'ah Thaqafi.
(63) Sawad-ibn-Malik Tamimi.

(64) Amro-ibn-Wabara, the leader of the tribe of Quza'eh.
(65) Hammal-ibn-Malik-ibn-Hammal Asadi.
(66) Rabbeal-ibn-Amro-ibn-Rabi'ah Asadi Ribal-ibn-Amro.
(67) Tulaiha-ibn-Bilal Qurashi Abdari.
(68) Khulid-ibn-Munzer-ibn-Saavi Abdi Tamimi.

(H) The Companions who lived during the Holy Prophet's time:

(69) Qarqarah or Qarfah-ibn-Zaher Taimi Wa'eli.

(70) Abu-Nabatah-Nahel-ibn-Juasham Tamimi A'raji.
(71) Saeed-ibn-Ameelah Fazaari.

(I) The Commanders of the Iraqi army:

(72) Qarib-ibn-Zafar Abdi.
(73) Aamer-ibn-Abdul Asad or Abdul Asood.
(74) Harith-ibn-Yazid Aameri-Another one -.

(J) The Commanders of the army of Islam in the battles against the infidels:

(75) Abdur-Rahman-ibn-Abi Aas Thaqafi.
(76) Ubaidah-ibn-Sa'ad.
(77) Khasafa Taimi.
(78) Yazid-ibn-Qainan from Bani-Malik-ibn-Sa'ad-ibn-Zaid-Manat-ibn-Tamjm.
(79) Saihan-ibn-Suhan Abdi.
(80) Ebad an-Naji.
(81) Shakhriyat from Bani-Shakharat.

(K) Those who were called Companions either because of their meeting with
Abu-Bakr or their correspondence with them:

(82) Sharik Fazaari - who had approached Abu-Bakr on behalf of his own tribe.
(83) Meswar-ibn-Amro - because of bearing witness in response to Abu-Bakr's letter.
(84) Muawiya Uzri - because Abu-Bakr had written a letter to him.
(85) Zu-Yanaq or the city of Zu-Yanaq - because of Abu-Bakr's correspondence with him.
(86) Muawiya Thaqafi - According to Seef, he was one of the comrades and commanders of the army.

(L) Those who were called companions because of their participation in the battles during Abu-Bakr's era:

(87) Saif-ibn-Nu'man Lakhmi.
(88) Thamamah Aus-ibn-Thabit-ibn-Lam Tahi.
(89) Muhalhal-ibn-Zaid Khail Tahi.
(90) Gazaal Hamadani.
(91) Muawiiya-ibn-Anas Salmi.
(92) Jarad-ibn-Malik-ibn-Nuwira Tamimi.

(M) Those who were called companions because of their assistance to Abu-Bakr's army:

(93) Abd-ibn-Gaus Hemyari.

Up to here, the life-history of these ninety-three fictitious figures created by Seef has been discussed in the two volumes of the Arabic book «Khamsuna -Wa-Ma'ata-Sahabi-Mukhtalaq» and the fables which Seef has forgedly attributed to each of them has been examined and recorded in their respective biographies. This book, written in Arabic, has been printed in Baghdad and Beirut and Vol. 1 and 2 of it has already been translated and printed into Persian while Vol. 3 is still under print. Discussion about the fictitious personalities of Seef's creation does not end here. It rather continues and God-Willing the rest should be issued in the next volumes.

It is more than one thousand years since these names have been recorded and registered as the companions of the Holy Prophet (S.A.W.A.) in the reliable books of the Caliphate school like: Tarikh-eTabari, Tarikh-e-Ibne Athir, Tarikh-e-Ibne Khaldun and translators of companions like: Estia'b and Asabah. From them, conquests, miracles, poems and hadiths have been recorded in the dignified books of the Caliphate school where all of these have been the fictitious work of «Seef-ibn-Omar», the mendacious dualist. The reason for this matter has been discussed in the chapter [Arabic text] of Vol. 2 of «Khamsunawa-Ma' ata-Sahabi-Mukhtalaq"[286] and the biography of each one of them has been separately recorded in the book. It is worthy for a researcher to first see the discussion and then read each of their biographies separately.

SECOND SECTION:
ABDULLAH-IBN-SABA AND THE SABAS

Other than the previously-mentioned class of people who according to Seef were the companions (of the Holy Prophet) and the biographers have written life-histories for them, Seef has forged many other figures and fabricated fables for them. One of them is the fable of Abdullah-ibn-Saba and the Sabas. Not only has Seef made up a fabricated Abdullah-ibn-Saba in his mind but has also forged followers for him. Moreover, he has made up stories for him as well as his followers which have been recorded and registered in the books of culture and Islamic history for a period of more than one thousand years. Seef's brief sayings about Abdullah-ibn-Saba and the Sabas is as follows:-

«Abdulla-ibn-Saba» was a Jew from Yemen. During Uthman's era, he apparently accepted Islam but in secret, used to resort to tricks and deceit against the Muslims. He used to travel in the big Islamic cities like Syria, Kufa, Basra and Egypt and propagate amongst the people that there would be a «Rij'at» (return to life) for Muhammad (S.A.W.A.) the Prophet of Islam too just as there would be one in the case of Isa-ibn-Maryam (A.S.); and just as all the Prophets had legatees, the legatee of the Holy Prophet too is Ali; that he is the last of the legatees just as Muhammad (S.A.W.A.) is the last of the Prophets; that Uthman has usurped the right of this legatee and hence committed oppression against him. So, there should be a revolt and the right returned back to its owner.

Seef says: The consequence of this propagation was that a group of Muslims got provoked by these instigations and headed towards Medina. There, they besieged Uthman's house and consequently killed him. All these acts took place under the guidance and supervision of the «Sabas» - the followers of Abdullahibn-Saba.

Also, he says: After the Muslims gave allegiance to Ali (A.S.), Talha and Zubair went to Basra for avenging Uthman's death. Ali (A.S.) and these two who were the commanders of the army of the battle of Jamal began to reach an agreement outside Basra.

The «Sabas» imagined that if an agreement was reached, then the killers of Uthman who were the Sabas themselves would be identified and hence trapped. Thus overnight they plotted to kindle the flames of war. Following this decision, a group amongst them were supposed to secretly enter Ali's army while another group amongst them were supposed to infiltrate Talha and Zubair's army. During the night, by taking advantage of the darkness, they were supposed to make the two armies revolt against each other without letting anybody know about this secret.

Seef says: They fulfilled this dangerous plot with great success. In the dead of the night, when the two armies were sleep with hopes of a peace the group which had infiltrated Ali's army shot arrows at the opposite army and the other group who were on the opposite side began to backfire. Consequently, fear and pessimism gripped both armies and a full-scale battle broke out.

Moreover, he says: In this manner the battle of Basrah which is famous as the battle of 'Jamal' took place even though none of the commanders of the two armies had any intention of a conflict and did not even realize the real cause behind this war.

This fabulist ends here the story of the Sabas and does not say anything about their fate. The names of some of the eminent personalities which Seef the liar has reckoned to be amongst the Sabas are as follows:-

(a) Abu-Zar

(b) Ammar-ibn-Yasir
(c) Abdur-Rahman-ibn-Udais
(d) S'asa'at-ibn-Suhan.
(e) Muhammad-ibn-Abi Huzaifa.
(f) Muhammad-ibn-Abi Bakr, son of the first Caliph.
(g) Malik Ashtar

Seef believes that these eminent personalities and others like them all acquired their belief in the caliphate of Imam Ali (A.S.) from Ibne-Saba. Also, these eminent figures did not inquire from Ali whether Ibne-Saba who believed such and such about him and invited them towards those beliefs was right in his invitation or not. Seef says: Hundreds and rather thousands of Muslims at that time accepted Ibne-Saba's invitation and in this manner a sect by the name of "Saba'eeya"[287] came into existence in Islam.

In the examination of this fable so far two volumes of a book entitled «Abdullah-ibn-Saba and Asateer Okhri» have been written in Arabic and the same has also been translated and printed in the Persian, Urdu, Turkish and English languages.

However, the discussion has not yet come to a close. It is worthy for those reading this book to refer to the volumes of the books written on Abdullah- ibn-Saba (which is an analysis of this fairy tale like story in order to comprehend the reality of Seef's forgery in bringing Ibne-Saba and the sect of Saba'eeya into existence.

287- Ali (A.S.) himself was completely unaware of this matter.

THIRD SECTION:
NARRATORS OF HADITH CREATED OUT OF SEEF'S IMAGINATION

Apart from creating fictitious companions (of the Holy Prophet) the few names of which we have already mentioned as well as creating a forged sect of Saba'eeya to which we have already referred, Seef has forged yet another group and narrated fabricated traditions from them.

Here, it will suffice to mention the fictitious names of the narrators of hadith - which we have introduced in some of the books. We shall also record the page number of the book wherein that particular narrator has been examined:

Names of Narrators of Hadith fabricated by Seef	The number of tradition narrated from the narrator in «Tarikh-e-Tabri»	Introduced in the book «Abdullah-ibne-Saba».	Introduced in the book «Khamsuna Ma'ata Sahabi-Mukhtalaq
(1) Muhammad-ibn-Abdullah -ibn-Sawad-ibn-Nuyara	216	1/176	1/93
(2) Sahl-ibn-Yusuf	126	-	1/195
(3) Muhallat-ibn-Aqabah	67 or 76	1/203	1/93
(4) Ziyad-ibn-Sarjes Ahmadi	53	1/95	1/141
(5) Nasr-ibn-Sarri	24 or 29	1/203	1/139 & 2/211 & 214
(6) Rufail and his son	20	-	1/139
(7) Mustaneer-ibn-Yazid	18	2/166	1/141
(8) Ibne-Rufail	18	1/203	-
(9) Sa'eed-ibn-Thabit Jezh Ansari	16	2/19	-
(10) Abdullah-ibn-Sa'eed-ibn-Thabit	16	-	1/95 & 2/187
(11) Mubashahr-ibn-Fuzail			1/220

(12) Khalik (unknown)	15	1/78	1/122
(13) Ubadah (unknown)	16	-	1/122
(14) Rufail	16	-	-
(15) Gusn-ibn-Qasim	14	1/203	1/107
(16) Abu Uthman (unknown)	13	1/201	-
(17) Sa'b-ibn-Atiyya	10	1/181	1/93
(18) Abu Uthman Yazid-ibn-Aseed Assani	9	1/155	1/104
(19) Abd-ibn-Rahman-ibn-Siyah Ahmari	9	-	1/98
(20) Ubaidullah-ibn-Muhaffiz	7	2/417	1/118; 1/141 & 2/297
(21) Urwatu-ibn-Ghazziyah Dathini	6	-	2/131 & 1/147
(22) Amro-ibn-Raiyyan	6	6/165	1/132
(23) Abu Sufyan Talha-ibn-Abdur-Rahman	6	1/187	-
(24) Abu-Zahra Qushairi	5	1/177	-
(25) A man from Banu-Kanane	5	2/154	-
(26) Taher-ibn-Abu-Haleh	5	-	1/377
(27) Zahhak-ibn-Qaish	-	-	1/232
(28) Halhaal-ibn-Zari	4	-	1/232
(29) Anas-ibn-Halees	4	-	1/230
(30) Mukhalled-ibn-Qais	4	-	-
(31) Samak-ibn-Hajimi	4	1/268	1/230
	3	-	1/162

(32) Qais-ibn-Zaid Nakh'ee	3	-	1/232
(33) Qais-ibn-Yazid	3	-	1/111
(34) Zafar-ibn-Dehi	3	-	-
(35) Muqtah-ibn-Haitham-ibn Fahih	-	-	1/98
(36) Aameri Beka'ee	3	-	1/132
(37) Ibne-Muhraq	3	1/195	1/221
(38) Bahr-ibn-Furaat Ajali	2	2/417	-
(39) A man from Kanane	2	-	1/345
(40) Uthman-ibn-	2	1/155	1/98
(41) Hanzaleh-ibn-Ziyad	2	-	-
(42) Hemad-ibn-Fallah Barjami	2	-	1/162
(43) Jarair-ibn-Ashras	2	-	1/191
(44) A man from Bakr-ibn-Wahel	2	-	1/234
(45) Aamer	2	-	345
(46) Khuzaima-ibn-Shajarah Aqfani	2	-	1/378
(47) Abd-ibn-Sakhr-ibn-Lauzan	2	-	1/401
(48) Waraqa'a-ibn-ar-Rahman Hanazeli	2	-	-
(49) Habib-ibn-Rabi'i Asadi	1	1/26	-
(50) Ammar-ibn-so and so Asadi	2	4/417	-
(51) Ibne-Shahid	1	-	-

(52) Amro-ibn-Tamam	1	1/78	1/132
(53) A man from Tayy	1	-	1/197
(54) Abdullah-ibn-Muslim Akli	1	1/199	1/197
(55) Karb-ibn-Abu Karb Akli	1	-	1/93
(56) Ibne-Abu Mukannaf	1	-	1/118
(57) Bakr-ibn-Wa'el	1	-	1/132
(58) Hamid-ibn-Abu Shujar	1	-	1/132
(59) Esmat-Wa'eli	1	-	1/132
(60) Esmat-ibn-Harith	1	-	1/139
(61) A man	1	-	1/139
(62) A man from Bani-Harith	1	-	1/141
(63) Batan-ibn-Bashar	1	-	1/148
(64) Urwah-ibn-Walid	1	-	1/148
(65) Abu Ma'abad Abasi	1	-	1/162
(66) Ibne-S'as'ah or Sásáh	1	-	1/162
(67) Mukalleq-ibn-Kathir	1	-	1/230
(68) So and so Hajeemi	1	-	1/232
(69) Kaleeb-ibn-Halhal	1	-	1/232
(70) Jurair-ibn-Yazid Ju'afi	1	-	1/168
(71) Hareeth-ibn-Ma'ali	1	-	2/298
(72) Bint Kaisan Zabeeh	-	-	

The above-mentioned fictitious narrators and the number of their fabricated traditions presents a slight notion of Seef's extent of

sabotage in the reliable books of the Caliphate school.

FOURTH SECTION:
THE COMMANDERS OF THE INFIDEL'S ARMY:

In addition to creating fictitious companions for the Holy Prophet (S.A.W.A.) and narrators of hadith (for narrating biography and Islamic history) and a sect amongst the companions and disciples by the name of Sabas, Seef has also created some fictitious commanders for the army of Iran in the wars which took place at the outset of Islam like:

COMMANDERS OF THE INFIDEL'S ARMY FABRICATED BY SEEF	HAS BEEN INTRODUCED IN THE BOOK OF «KHAMSUNA-MA'ATA SAHABI-MUKHTALAQ».
(1) Qaaren-ibn-Qaryanes	1/149
(2) Firzan	1/137
(3) Anushjan	1/276
(4) Qaaren-ibn-Qaryanes	2/102
(5) Ruzbeh and Ruzmehr	2/108

FIFTH SECTION:
THE POETS MADE OUT OF SEEF'S IMAGINATION:

Seef the dualist, has fabricated personalities and names from every class of people where their names and stories have come down in the authentic books of the Caliphate school. Amongst them are the poets and their odes, some of which are mentioned below:

Poets fabricated by Seef	Introduced in the book «Abdulla-ibn-Saba»	Introduced in the book «Khamsuna-Ma'ata Sahabi-Mukhtalaq»
(1) Khetteel, an Arab poet	2/47	-
(2) Amro-ibn-Qasim, an Arab poet	-	1/230

SIXTH SECTION:

THE DISCIPLES FABRICATED BY SEEF:

Seef the dualist, has also fabricated fictitious figures introducing them as the disciples of the companions like:

Disciples of Companions fabricated by Seef	Introduced in the book «Abdulla-ibn-Saba»	Introduced in the book«Khamsuna Ma'ata Sahabi-Mukhtalaq»
(1) Ma'an Shaibani, the twin brother of General of the Islamic army	2/102	-
(2) Abu Lailee Fadaki	-	1/158
(3) Ott-ibn-Suwaid	-	1/231
(4) Mukannaf	-	1/393
(5) Son of Hormazan by the name of Qamazban	1/294	2/96

Just as mentioned before, Seef has accounted surprising stories for each of these names which has thus come down in the authentic books of the Caliphate school.

So far, we have set forth the list of names of those fictitious personalities which Seef has fabricated. In the following discussion, by the Might and Power of God, we shall introduce the other destructive endeavours of Seef.

In the previous discussion, we had a brief overview of the statistics of fictitious personalities created by the dualist, Seef-ibn-Omar along with reference to their names and fables which have come down in the reliable books of the Caliphate school.

In this discussion we shall set forth, by the Might and Power of Allah, the other destructive endevours of Seef:

First section: The fictitious lands and cities which Seef has created.

Second section: The historical days for each of which he has f abricated separate stories and fables and are called as [Arabic text] (Yaum) in Arabic and its plural is [Arabic text] (Aiyaam).

Third section: The wars and armies which he has fabricated under the title: «Wars against renegades» and «the Islamic conquests».

Fourth section: The superstitions which Seef has sought to fabricate like miracle.

Fifth section: The distortions of Seef at the time of occurence of historical events.

Sixth section: Distortions in the names of well-known personalities of Islam.

FIRST SECTION:
THE PLACES AND CITIES FORGED BY SEEF:

Seef has created some fictitious places in Hejaz (Saudi Arabia), Iraq, Iran and Yemen whose names are as follows:

A - NAMES OF PLACES FORGED BY SEEF IN HEJAZ

names of place	has come down in the book «Abdullah-ibn-Saba»	has come down in «Khamsuna-wa-Ma'ata Sahabi-Mukhtalaq»
(1) Abraq ar-Robazah	2716, 47 & 48	-
(2) Akhabeth	2/75	-
(3) A'alab	2/35	-
(4) Qurdudah	1/303	-

B - PLACES FORGED BY SEEF IN IRAQ:

names of place	has come down in the book «Abdullah-ibn-Saba»	has come down in «Khamsuna-wa-Ma'ata Sahabi-Mukhtalaq»
(1) Amnishin: A big city which according to Seef was destroyed	2/98	-
(2) Anthaq	-	1/326
(3) Basher	-	1/222
(4) As-Thana	-	1/149, 222
(5) Haseed	-	1/154
(6) Zameel	2/108	-
(7) Dumah al-Jendel	-	1/276
(8) Qudais	1/303	-
(9) Marj Musallah	2/289	-
(10) Musayyakh Bahrah	-	1/118
(11) Musayyakh Bani-Barsha	-	1/158

(12) Muqar	-	1/276
(13) Nahrott	-	1/231
(14) Walajah	1/227	-
(15) Hawafi	-	1/289

C - PLACE FORGED BY SEEF IN SYRIA:

(1) Hamqatan - 1/231

D - PLACES FORGED BY SEEF IN IRAN:

(1) Afridun	-	1/231
(2) Thaniya ar-Rekab	1/227	-
(3) Thaniya Aaal	-	1/219
(4) Duluth	-	1/351
(5) Ta'oos	-	1/302
(6) Wayeh Khard	-	1/219

E - PLACES FORGED BY SEEF IN YEMEN:

(1) Jeerut	2/418	2/356
(2) Riyazeh	2/418	2/356
(3) Zat Khabam	2/418	2/356
(4) Sabarat	2/418	2/356
(5) Zahrush-Shahr	2/418	2/356
(6) Al-Laban	2/418	2/356
(7) Murr	2/418	2/356
(8) Yana'b	2/418	2/356

These and some other places have been fabricated by Seef and for each of them he has made some stories where they can be found in the great geographical books of the Caliphate school like «Mu'ajam al-Baladan», «Marased al-Atla'a» and «Ar-Rauz-ul-Ma'thar». By relying on Seef's fabricated traditions, the authors of the afore-said books have included these cities, places and rivers amongst the Islamic places and have taken their specifications too from Seef's traditions.

SECOND SECTION:

THE DAYS FABRICATED BY SEEF:

In Arabic, the important historical events are named as [Arabic text] (yaum) even though the event may last for more than one day like [Arabic text] for the battle of «Jamal» and «Siffeen».

Seef the dualist, has fabricated numerous historical days which have been recorded in the authentic historical books of the Caliphate school like: [Arabic text] and [Arabic text].

Here, we shall narrate a fable of one of the events fabricated by Seef.

In one of his fabricated traditions, Seef mentions that in the battle of Qadesiyah Sa'ad-Waqas sent Aasim-ibn-Amro to the lower part of the river Euphrates for acquiring the necessary provisions. Aasim began to search in the meadows and plantations and near one thicket he came across a man. He asked this man to show him the grazing places of the cows and sleeps. The man who was himself a shepherd of a flock and had given them shelter in that very

thicket, pretended ignorance and said: 'I am not aware of any such place.' At that very moment, a cow from the meadow cried out in eloquent Arabic:

[Arabic text]

«I swear by Allah that this man has spoken falsehood. We are over here.»

By hearing this call, Aasim entered the thicket and directing the herd of cows ahead of himself he took them to the army-camp. Sa'ad-Waqas distributed the cows among the soldiers and the day was marked in history as the day of cows - [Arabic text].

We have pointed out some of the days of Seef's making in the book 'Abdullah-ibn-Saba' Vol. 1/295-310 [288] especially the fable of 'the day of cows' which Seef has narrated from his own fabricated narrators and the hero of the fable i.e. Aasim too is included amongst the fictitious companions (of the Holy Prophet) fabricated by Seef where we have discussed his fiction in the first section of the book «One hundred and fifty fictitious companions».

THIRD SECTION:

THE FICTITIOUS NARRATIONS MADE ON WARS AND MILITARY ENTOURAGE - WARS AGAINST RENEGADES AND THE ISLAMIC CONQUESTS - CREATED BY SEEF:

Another example of Seef's fabrications is the narration of wars which had never occured in the history of Islam. By creating such fictitious to have taken place which he called as «the wars against the renegades» and «the wars related to Islamic conquests», he has tried to show that Islam has spread through the sword and barbarous killings. In hundreds of fables, Seef has depicted merciless bloodsheds by means of which he has virtually handed over the biggest weapon to the enemies of Islam - who have introduced themselves under the title of Islamicists and orientalists.

A BRIEF ACCOUNT OF THESE FABLES:

In order to pave the ground for the preparation of people for the acceptance of his fictitious wars of renegation after the departure of the Holy Prophet from this world, Seef has said:

«After the demise of the Holy Prophet, the people of Hejaz inclined towards blasphemy and apostasy. The entire tribes and clans - including the common and special ones amongst them - became renegades and turned their backs on Islam with the exception of the tribe of Quraish and Thaqif.» Therefore, Seef narrates fabricated wars and military expeditions to have taken place for the renegades of which we may mention the following!:-

(1) The battle of Abraq.
(2) Military expedition to Zil-Qasse.
(3) Renegation and battle of the tribe of Tayy.
(4) Renegation and battle of Umm-Zumal.
(5) Renegation of the people of Mehrah.
(6) Renegation of the people of Amman.
(7) The first battle of Yemen.
(8) Renegation and battle of Akhabeth.
(9) The second battle of Yemen.

Some of the wars which he has fabricated under the title: «Islamic conquests» are as follows:-

(1) The battle of Salasel or the conquest of Ablah.
(2) The battle of Madar.
(3) The victory of Waljah.
(4) The victory of Al-Yes.
(5) The victory of Amghaishiya.
(6) The victory of Furat Badeqali.
(7) The battle of Haseed.
(8) The battle of Maseekh.
(9) The battle of Thana.
(10) The battle of Zumail.
(11) The battle of Faraaz.

A brief account of one of the fictitious narration of a war: (battle of Akhabeth) created by Seef's Imagination:

Now, we shall cast a glance over to one of the fictitious wars (battle of Akhabeth) created by Seef:-

In the traditions fabricated about the wars of renegation, Seef says:-

«The first insurgence which took place from the side of the renegades after the Holy Prophet's demise was the rebellion of the renegades belonging to the two tribes of «Ak» and «Asharbeen» in the land called «A'alaab». They gathered on the coast-side. Taher-ibn-Abi Haleh who held the reigns of the government of that region right from the Holy Prophet's time advanced with the help of the Muslim army against the renegades of the same tribe and fought fiercely against them. The renegades of that tribe suffered defeat.

Taher made all of them to believe the bitter taste of his sword and killed so many of them that the desert was littered with their corpses as a result of which their putrefaction spread all over

the religion. For this reason, they named this region as "Akhabeth".[289] In this connection, Taher recited a poem and wrote a letter to «Abu-Bakr».

This was a summary of the battle of Akhabeth. Seef has introduced Taher- ibn-Abi Haleh as the son of Ummul-Mumineen Khadija and the step-son of the Messenger of Allah and as one of the governors appointed by the Holy Prophet.

Thus, biographers have reckoned Taher to be amongst the companions (of the Holy Prophet) and have even written down his life-history. The geographers have regarded the land of «Akhabeth» amongst the Islamic lands and the Islamic historians like Tabari and Ibne-Athir have recorded «Akhabeth» and this battle to be included amongst the battle of renegation. However, the reality is that neither Taheribn-Abi Haleh was the step-son of the Prophet nor there existed any land by the name of «Akhabeth».

Neither there was any renegation nor a war by the name of «Akhabeth». Moreover there never existed any such narrator from whom Seef has quoted the information about Taher.

This was one example of the fabricated narration of wars of renegation created by Seef. We shall now introduce another example of Seef's fabrication of conquests:

The battle of Alees and the victory of Amghaishiya: Seef narrates that in the battle of Aless, Khalid vowed before his Lord that if he came out victorious, he would not spare even one enemy and would make rivers f low of their blood. After gaining victory, he ordered his soldiers not to kill the enemy but to take them as captives. The Islamic army took the army of the infidels into custody in groups. Khalid altered the path of the river-water of that area and assigned a group of Islamic soldiers to behead the captives besides the waterless river so as to make their rivers flow with blood and hence fulfil his pledge. The Islamic soldiers would bring the people from all directions towards the river where their heads would be beheaded and this act continued for three days. However the river would not flow with blood. Q'aqa'a and his followers said: 'O Khalid, if you behead the entire people of the land, the river will not flow with their blood and (instead) their blood will get dried. Allow the river-water to flow its own course so that their rivers flow with their blood. They did this and for three days, blood-water ran down the river and Khalid's pledge was fulfilled.

In this conflict, those who were killed were mostly from the 'people of Amghaishiya' and the number of people killed amounted to seventy- thousand in number. Thereafter, Khalid attacked and destroyed the city of Amghaishiya. Seef says: Amghaishiya was a big city where Alees and Heerah were on its outskirt.

This fable-like story has been narrated by Seef and has come down in the dignified historical books of the Caliphate school. However, there was neither any city by the name of Amghaishiya nor a companion by the name of Q'aqa'a nor the pledge of Khalid and nor the

merciless killings by the soldiers of Islam. [290]

All these have been fabricated by Seef and by the help of these fictitious works, he has displayed Islam as a religion founded on merciless killings. Amongst the narration of killings fabricated by him in these wars are the following:-

(1) Thirty-thousand dead in the battle of As-Thana.
(2) Seventy-thousand dead in the battle of Alees.
(3) One-hundred thousand in the battle of Faraz excluding those drowned.
(4) Seventy-thousand dead in the battle of Fahl.
(5) One-hundred thousand dead in the battle of Jalula'a.
(6) One-hundred thousand dead in the battle of Nahavand.

Likewise, he has spoken about hundreds of thousand of killings in other wars which is absolutely baseless and ridiculous. We have discussed in brief some of these wars in section 1, Vol. 2 of «Abdullahibn-Sabah» (Persian translation).

FOURTH SECTION:

THE SUPERSTITIONS FABRICATED BY
SEEF THE LIKE OF THE MIRACLE:-

Of Seef's fictitious works are the superstitions made by him under the name of miracles and wonders which have entered the Islamic history. For example, about the victory of Shush, he says:

«The Muslims besieged the city of Shush and battled to gain control over it several times. Whenever its citizens would inflict a blow upon the Muslims, the monks and priests would climb the tower and cry out loudly as such: 'O Arabs, we learn from our scholars that the city of Shush will be conquered only by Dajjal. The Muslims did not believe in their saying. Once more, they attacked and suffered defeat. Again the priests and monks reminded them about Dajjal. Finally, Saaf-ibn-Saiyad[291] from amongst the rank of the Muslim army took measures until he reached near the gates of the city and kicking it he cursed and said: [Arabic text] 'O lock and fetters of this door open up. Suddenly the fetters tore apart and the locks too broke down and fell. The door opened and the people of the city surrendered. [292]

In the victory of «Hamas», the city collapsed and got ruined due to the chanting of «Allahu-Akbar» (God is the Greatest) by the Muslims. In this manner, the Muslims gained control of the city.

In the victory of «Hairah», Khalid drank poison but nothing happened to him.

In the victory of «Dara Bejurd» Caliph Omar cried out to «Sariayah», the commander of the Muslim army from Medina as such: «Seek shelter in the mountains». They heard the Caliph's call and sought shelter in the mountains as a result of which were freed from the foe's encirclement.

In the battle of «Qadesiyya», a cow spoke to A'asim in eloquent Arabic!

And other fables a part of which we have brought in the second volume of the book «Abdullah-ibn-Sabah» (Persian translation) in the section: «Stories on superstition fabricated by Seef.»

By the help of these stories, Seef has mingled the Islamic beliefs with superstitions.

291- Saaf-ibn-Saiyad has been introduced as the Dajjal in the books of hadith of the Caliphate school.

FIFTH SECTION:

SEEF'S DISTORTION OF THE TIME OF OCCURENCE OF THE HISTORICAL EVENTS

Another set of destructive acts of Seef are his distortions in the period of occurence of historical events like:

A: The time of victory of «Aballah» which was achieved during Omar's caliphate but Seef has mentioned it to have been achieved during Abu-Bakr's period.

B: The time of the battle of «Yarmuk» which had taken place in the year 15 A.H. and Seef has mentioned its period of occurence to have been in the year 13 A.H. .

C: The time of conquest of «Juzairah» which had occured in the year 19 A.H., but Seef has mentioned the year 17 A.H. .

D: The time of the battle of «Khurasan» which had taken place in the year 22 A.H. but Seef has mentioned its occurence to have been in the year 18 A.H. .

And other events a part of which we have mentioned in Vol. 1 Pg. 319 of the book «Abdullah-ibn-Sabah» in the section «Meddlings of Seef in the period of the occurence of historical events». Moreover, this wretched act was not due to misreading or miswriting of the dates of the historical events. Rather, it was deliberately done with the intention of destruction. For

example, in the story of victory of «Abalah», not only has he distorted the date of its occurence but has also distorted the story itself. He says:

«The polytheists had set their camps near a water pond in Abalah and the army of Khalid came down upon an arid area. God sent a cloud and it rained over Khalid's army. After gaining victory, Khalid sent the «Khums» (one-fifth levy) on war-booty which amongst other things included an elephant along with a letter to Abu-Bakr who was in Medina. When the women of Medina witnessed this elephant, they expressed their astonishment and said: 'Is this the creation of God.»

Such has Seef narrated while the conquest of Aballah had been achieved during Omar's era and the commander of the army at that time was Utbah- ibn-Ghazvan. Whatever made up stories Seef has narrated in this regard are absolutely falsificated.

SIXTH SECTION:

DISTORTIONS MADE IN NAMES

We shall discuss this under four sub-parts:

First sub part: Amongst the destructive acts of Seef is the alteration of names of famous personalities in the history of Islam. For example:

(A) He has changed the name of Abdul-Rahman-ibnMuljim the murderer of Hazrat Amir, into Khalid-ibn-Muljim.

(B) He has changed the name of Muawiya-ibn-Sufyan into Muawiya-ibn- Raf'eh.

(C) He has changed the name of Amro-ibn-Aas into Amro-ibn-Refa'ah.

This distortion too was not the result of a mistake. Rather, it was deliberately done considering the fact that the names of Muawiya-ibn-Abu Sufyan and Amro-ibn-Aas had come down in a tradition and the Holy Prophet had cursed both of them. In that tradition, Seef changed the name of Muawiya-ibn-Sufyan and Amro-ibn-Aas into «Muawiya-ibn-Raf'eh» and «Amroibn-Refa'ah» respectively so that the Holy Prophet's curse would not be directed toward Muawiya-ibn-Sufyan and Amro-ibn-Aas and instead would involve Muawiya-ibn-Raf'eh and Amro-ibn-Refa'ah who have never basically existed in history and whose names have never been witnessed in any other tradition.

Second sub part: Another kind of Seef's fictitious works was the creation of fictitious personalities in mind and then calling them with such name which were synonymous with the

names of famous personalities. For example:

A: He made up another Khuzaima-ibn-Thabit character different from the real Khuzaima-ibn-Thabit who is endowed with the title of «Zul- Shahadatain».

B: He made up another Samak-ibn-Kharsha synonymous with the real Samak-ibn-Kharsha - famous as Abu-Dajanah.

C: He made up Wabrah-ibn-Yahnas Khuza'ee synonymous with Wabrah- ibn-Yahnas Kalbi.

Moreover, he has made up stories for each of false personalities which we have already examined and discussed. [293]

Third sub part: Another type of Seef's distortion is the reversal of positions like changing the position of father to the son and vice versa. For example:

A: He has named Abdul-Maseeh-ibn-Amro as Amroibn-Abdul-Maseeh.

B: He has called Bazaan-ibn-Shar as Shar-ibn-Bazaan.

* note: «Ibn» in Arabic means, «the son of » or «born to».

Fourth sub part: Sometimes too, he has created a fictitious son, brother or relative for a well-known personality in Islam. For example:

He has created three sons for Umm-ul-Mumineen Khadija and has introduced them to be the Holy Prophet's step-sons by such names as:

- Taher-ibn-Abi Haleh
- Zubair-ibn-Abi Haleh and
- Harith-ibn-Abi Haleh

Where recognizing and distinguishing them is itself a difficult task.

So far, whatever we have mentioned of the destructive acts of Seef serves as an example of his widespread destructive acts. In the future discussions, we shall examine the extent of these falsifications being spread by this saboteur dualist and how unfortunately they have found their way into the books of the Caliphate school.

In the first part of this discussion, we shall set forth, before anything else the list of the dignified books of the Caliphate school wherein the traditions of Seef, the dualist, have found

their way. Thereafter, in the second part of our discussion, we shall examine the reason for dissemination of such traditions in the books of the Caliphate school.

FIRST PART: AN ACCOUNT OF THE LOFTY BOOKS OF THE CALIPHATE SCHOOL IN FIGURES WHERE SEEF'S TRADITIONS HAVE FOUND THEIR WAY INTO:

Despite the fabrications, fables and distortions which we had observed in Seef's traditions and also the fact that Seef had been well-known for these qualities, his traditions have extensively found their way into the Islamic texts and authentic documents of the Caliphate school.

Their eminent scholars have painstakingly narrated his fables and traditions in their respective books!

In order to reveal this bitter and rather astonishing truth, we shall put forward in this part of our discussion the list of scholars who have narrated traditions from Seef and also the names of books which these traditions have been recorded in:-

A: The learned scholars who have written biographies for the Holy Prophet's companions. They have mentioned the false names of the companions fabricated by Seef to be a part of the real companions of the Holy Prophet like:

Author	Year of Death	Name of the Book
1) Al-Baghavi	317 A.H.	Mu'ajam as-Sahabah
2) Ibne-Qane	351 A.H.	Mu'ajam as-Sahabah
3) Ibne-Ali-ibne-Sakan	353 A.H.	Huroof as-Sahabah
4) Ibne-Shahin	385 A.H.	Mu'ajam as-Sahabah
5) Ibne-Mendah	395 A.H.	Asmah as-Sahabah
6) Abu-Na'eem	430 A.H.	M'arefat as-Sahabah
7) Ibne-Abdul Ber	463 A.H.	Al-Estee'ab-Fi-M'arefatul-Ashab
8) Abdul-Rahman-ibn-Mendah	470 A.H.	At-Tarikh.
9) Ibne-Fathun	519 A.H.	At-Tazaiyal-alal-Estee'ab.
10) Abu-Musa	581 A.H.	At-Tazaiyal-ala Asma'a-ul-Ashab

11) Ibne-Athir	630 A.H.	Asad-ul-Ghaba-Fi Ma'refat-ul-Sahabah.
12) As-Saghani	650 A.H.	Durrus-Sahabah-Fi Bayan Mawazeh wa Fiyat-ul-Habah.
13) Az-Zuhbi	748 A.H.	Tajrid Asma'a-us-Sahabah.
14) Ibne-Hajar	852 A.H.	Al-Asabah-Fi-Taimaiyez-ul-Sahabah.

B: The following scholars too have written biographies on the fictitious champion characters of Seef's creation reckoning them to be a part of the genuine commanders and conquerors.

15) Abu Zakariya	334 A.H.	Tabaqat-Ahl-e-Musel.
16) Abu-Shaikh	369 A.H.	Tarikh-e-Esbahan.
17) Hamzah-ibn-Yusuf	427 A.H.	Tarikh-e-Jorjan
18) Abu-Na'eem	430 A.H.	Tarikh-e-Eabahan
19) Abu-Bakr Khateeb	463 A.H.	Tarikh-e-Baghdad
20) Ibne-Asaker	571 A.H.	Tarikh-e-Madinat-ul-Dameshq.
21) Ibne-Badran	1346 A.H.	Tahzib Tarikh-e-Dameshq

C: The poets of Seef's creation have been introduced in the following book:

22) Marzbani	384 A.H.	Mu'ajam ash-Shu'ara

D: The names of heroes of Seef's imagination have come down in the following books which are in effect pronunciation guide books so that no error is made when uttering these names! how amazing!?

23) Darqutni	385 A.H.	Al-Mukhtalef
24) Abu-Bakr Khateeb	463 A.H.	Al-Mu'zeh
25) Ibne-M'akula	487 A.H.	Al-Akmal.
26) Reshati	542 A.H.	Al-M'utalef
27) Ibne-Debagh	546 A.H.	Mushtabeh-Asmah.

E: The genealogy of some of the fictitious creatures of Seef have come down in the following books:

28) Ibne-Hazm	456 A.H.	Al-Jumharah-Fi-Nasb
29) Sam'ani	562 A.H.	Al-Ansab
30) Muqaddasi	620 A.H.	Al-Eatibsar.
31) Ibn-Athir	630 A.H.	Al-Albab

F: The life-history of some of the fictitious narrators of Seef's creation can be found in the following books:

32) Raazi	327 A.H.	Al-Jarh-wa-T'adil
33) Zuhbi	748 A.H.	Mizan-ul-E'atedal
34) Ibne-Hajar	852 A.H.	Lisan-ul-Mizan

G: The description of places fabricated by Seef have come down in the following books:

35) Ibne-Faqih	340 A.H.	Al-Baladan.
36) Hamavi	626 A.H.	Mu'ajam-ul-Baladan.
37) Hamavi	626 A.H.	Al-Mushtaraq Lafzan wal-Muftaraq Saq'an.
38) Abdul-Mu'min	739 A.H.	Marased-ul-Atlah.
39) Hemyari[294]	900 A.H.	Ar-Rauzal-M'athar

H: The book of Seef on conquest and apostasy which are full of fables have been reflected in the following lofty and authentic historical books:-

40) Ibne-Khayat	240 A.H.	Tarikh-e-Calipha
41) Balazari	279 A.H.	Fatuh al-Baladan
42) Tabari	310 A.H.	Tarikh-e-Tabari
43) Ibne-Athir	630 A.H.	Tarikh-e-Ibne Athir
44) Zuhbi	748 A.H.	Tarikh-e-Islam
45) Ibne-Kathir	771 A.H.	Tarikh-e-Ibne-Kathir
46) Ibne-Khaldun	808 A.H.	Tarikh-e-Ibne-Khaldun
47) Suyuti	911 A.H.	Tarikh al-Khulafa.

294- The author has referred to the hand-written manuscript of this book in the library of Shaikh-ul-Islam in Medina and found that this book has recently been printed.

I: Seef's fables which were connected to special instances have found their way into the following books which have been specially written about that particular matter:-

48) Ibne-Kalbi	204 A.H.	Ansab-ul-Khail
49) Ibne-A'rabi	231 A.H.	Asmah-ul-Khail
50) Al-Askari	395 A.H.	Al-Awa'el.
51) Ghanad Jani	428 A.H.	Asmah Khail al-Arab.
52) Abu-Na'eem	430 A.H.	Dala'el an-Nabuwah.
53) Balqaini	805 A.H.	Amr al-Khail
54) Qalqashani	821 A.H.	Nihayat al-Arab.

J. Books on Arabic literature too contain a great portion of these fables. For example:

55) Esbahani	356 A.H.	Al-Aghani
56) Ibne-Badrun	560 A.H.	Commentary on the odes of Ibne-Abdun
57) Ibne-Abil Hadeed	655 A.H.	Commentrary on Nahjul-Balagha.
58) Al-Muqrizi	848 A.H.	Al-Khatat.

K: The lexicons too are not devoid of Seef's fables like:

59) Ibne-Manzur	711 A.H.	Lisan-ul-Arab
60) Zubaidi	1205 A.H.	Taj al-Arous.

L: Anyhow, wherever you look into, you will discover the effects of this cunning fox - even in books of hadith such as:-

61) Tirmidhi	279 A.H.	Sunan-e-Tirmidhi, famous as Sahih Tirmidhi
62) Ibne-Manadah	427 A.H.	Tarikh-ul-Mustakhraj min-Kitab an-Nas-Fi Hadith
63) An-Najirmi	451 A.H.	Usul-e-Masmuaat
64) Al-Yahsabi	544 A.H.	Al-Almah
65) Muttaqi Hindi	975 A.H.	Kanz-ul-Ummal
66) Ibne-Hajar	852 A.H.	Fath-ul-Bari

M: Taking into account all these factors, it is but natural for Seef's name to fall in the category of liars and fabricators of hadith in the books which have been written for the recognition of such group of people. For example:

67) Aqeeli	322 A.H.	Az-Zu'afah
68) Ibne- Jauzi	597 A.H.	Al-Mauzua'at
69) Suyuti	911 A.H.	Al-La'ali al-Masnu'ah.

SECOND PART: THE REASON BEHIND THE DISSEMINATION OF SEEF'S LIES INTO THE RELIABLE BOOKS OF THE CALIPHATE SCHOOL

After having mentioned the list of valuable books of the Caliphate school wherein one can find Seef's traditions, we shall now discuss the reasons behind the spread of these rather astonishing traditions of this dualist in the authentic books of the Caliphate school.

Here, we shall read the sayings of two eminent scholars belonging to the Caliphate school:-

(A) The high-ranking Judge and leading exegetist and historian of the Caliphate school, «Ibne-Jareer Tabari» in his book of 'Tarikh' (which is recognized to be the most important reference to Islamic history) mentions the event of the year 30 A.H. as such:

«In this year (i.e. 30 A.H.), the incident which occured between Muawiya and Abu-Zar was this that the former sent Abu-Zar from Syria to Medina. In this regard, numerous accounts have been narrated most of which I do not like to set forth. However those who have wanted to bring an excuse for Muawiya in this affair have narrated a story which "Serri"[295] has written. He says that Shoaib has narrated this from Seef that....»

Then, Tabari records in his «Tarikh», the rest of Seef's tradition which was about the incident of Abu Zar and Muawiya.

The compendium of his tradition is this that «Ibn-Sauda'a (i.e. the same Abdullah-ibn-Saba'ee created by Seef and introduced by him as a Jew who had apparently accepted Islam and had formed the group of Sabas and was given the title of Ibn-Sauda'a) instigated Abu-Zar to revolt against Muawiya and Uthman. In this and other traditions, Seef introduces Abu-Zar the great companion (of the Holy Prophet) as the follower of Ibn-Saba and regards him to be amongst the group of Sabas.»

Thus, Tabari here (in spite of the fact that most of the traditions narrated about the events between Muawiya and Abu-Zar have not been mentioned by him in his «Tarikh» because of his dislike towards them) has not completely neglected the entire traditions but, amongst all of them has selected the tradition of Seef who was a pretext for Muawiya's shortcomings and the one to justify his actions - Even though in this traditions, we know to what extent «Abu Zar»,

- the great companion of the Holy Prophet - has been insulted and degraded and to what extent Seef has taunted his religiousness, introduced him as foolish and stupid person, put up unfair accusations against him and introduced him as one of the followers of Abdullah-ibn-Saba, - the Jew.

This is because in this tradition, the truth has been shown on Muawiya's side and his pretext to be plausible. Such leading historians like Tabari sacrifice and consider as insignificant character and honour of a great companion (of the Holy Prophet) like Abu-Zar just for the sake of safeguarding the respect of a character like Muawiya.

(B) Another great and renowned scholar of the Caliphate school, Ibn-Athir says in the book of «Comprehensive History» as such:

«It was in this year (i.e. 30 A.H.) that the incident of Abu-Zar and his expulsion by Muawiya from Syria to Medina took shape. With regards to the reason behind this act, numerous matters have been written. Amongst them, Muawiya cursed Abu-Zar and threatened to kill him. All along the way from Syria to Medina, he made him ride on a camel with no litter and his banishment from Medina was so deplorable and shocking that it is not befitting to mention it!!!»

Although, Ibn-Athir has followed in the footsteps of the leader of the historians and has omitted the event of the clash between Muawiya and Abu -Zar and instead has divulged the same fable of Seef, nevertheless he has been more just than Tabari as he has given hint of the manner in which Abu- Zar was taken from Syria to Medina as well as his banishment from Medina. Like them, the other historians too have followed Tabari and have narrated in their well-known books, the fictitious fables of Seef, the dualist.

As Seef has fabricated traditions wherein he has narrated the incidents right after the Holy Prophet's demise up to the event of the battle of Jamal i.e. from the beginning of 11 A.H. until the year 37 A.H. - taking into account the apostary wars and the Islamic conquests and exhibiting in his traditions the stories of the ruling Caliphs and the encounter of the companions, disciples of the companions and the other Muslims contrary to the realities, consequently his traditions give shape to the special insight of the Caliphate school with regards to the historical events of this period.

The tradition of other narrators - like Tamim-Dari (the true Christian) and Kab al-Ahbar (the true Jew) too form the philosophy of the Caliphate school. For perceiving the importance of this matter it is necessary to summarize the previous discussions which God-willing we shall do so in the coming chapter.

So far, we have brought a gist of the traditions which had been forged and entered into Islam for the sake of the Caliphate court. With the fabrication of those traditions, the Caliphate

school and the branch of Sunnism came into existence.

Sometimes too, due to the reliance of the scholars of the Ahl-e-bayt school on these books, these traditions have found their way into the dignified books of the Ahl-e-bayt school. Now, we shall mention some of them as examples:-

A FEW EXAMPLES OF THOSE TRADITIONS OF THE

CALIPHATE SCHOOL WHICH HAVE ENTERED THE DIGNIFIED BOOKS OF THE AHL-E-BAYT (A.S.) SCHOOL

FIRST:

The first person about whom the author of the book «One hundred and fifty fictitious personalities» has devoted more than seventy pages is a character by the name of Q'aqa'-ibn-Amro Tamimi created by Seef-ibn-Omar (perhaps other fabricators too had cooperated with him in this affair).

Anyhow, the makers of this phoney name and the related fables have introduced him as one of the companions who after the demise of the Holy Prophet (S.A.W.A.) had joined Ali (A.S.) and had become one of his special Shias. This was so that they could level charges of bad training against Imam and his special companions and propagate them in their fables under this very name.

As an example, they deceived Imam Ali (A.S.) as long as the battle of Jamal took place.

Thereafter, Hazrat Ali despondantly and expressed his regret for this battle and the blood-shed which took place in this battle.

Moreover, under this name, they have attributed unfair things to Malik- Ashtar and other companions of Imam and have ascribed them with the false things which they have made.

It is more than twelve centuries that these matters have been propagated and spread in the references of Islamic history of the Caliphate school so much so that Shaikh Tusi has mentioned him to be one of the companions of Imam Ali (A.S.) in his book of «Rijal».

After him, other scholars of Rijal like Ardabeli (born in 1101 A.H.) in «Ja'ame ar-Revah» and Qahpa'ee (lived in 1016 A.H.) in «Majmah ar-Rijal» have narrated the very remarks of Shaikh Tusi from his book «Rijal». Mamaqani (born in 1351 A.H.) in his book «Tanqih al-Maqal» after narrating Shaikh Tusi's statement says: It has come down in «Osd-ul- Ghaba» as such: This Q'aq'a left a great impression by the killing of the Persians in Qadesiyyah and other battles.

He was one of the most valiant personalities and possessed a great influence. He accompanied Imam Ali in the battle of Jamal and other battles. Imam Ali sent him to Talha and Zubair. He spoke to them in good words as a result of which people came close to a peace treaty. He settled down in Kufa and about him Abu-Bakr has said: «The very voice of Qa'qa in the military (might and power) is equal to a thousand soldiers.»

Well, up to this point, Mamaqani has narrated from «Osd-ul-Ghaba» and Allama Shushtari too has brought these informations in «Qamoos ar-Rijal» from Osd-ul-Ghaba». If we refer to Osd-ul-Ghaba, we will discover that he has narrated from «Est'eeab» of Ibne-Abdul Ber and if we refer to «Est'eeab» we will discover that he has in turn narrated from Seef-ibn- Omar.

Therefore, the scholars of «Rijal» (biography and criticism of traditionists) have not found any document other than the very traditions of Seef-ibn- Omar (which we reckoned to be in the third category amongst the influential elements of the Caliphate school)

SECOND:

In explanation of the verse of «Efq», Shaikh Tusi has brought in his book «Tibbiyan» the fables which have been narrated from Ayesha.

Later, scholars like Sheikh Tabarsi (born in 548 A.H.) and Abul-Fotouh Razi (born in 554 A. H.) have narrated this from Sheikh Tusi in «Majma-ul- Bayan» and «Tafseer-e-Rauzal-Janan» respectively. Gaazur (who lived in the year 722 A.H.) has brought this in Tafseer Jalah al-Azhan» from «Rauzal-Janan» and «after him Mulla Fathullah Kashani (born in 988 A.H.) has narrated this matter in «Minhaj-ul-Sadeqin» from Tafseer of Gaazur and all the other afore-mentioned names.

However, the verses have been revealed about Mary the copt and her acquittal from [Arabic text] (slander) the details of which have come down in the second volume of the Traditions of Ayesha[296]. Sayyed Hashim Bahrani (born in 1107 A.H. or 1109 A.H.) too has referred to both the tradition in his Tafseer of «Al-Burhan».

In short, the criteria which Sheikh Tusi (may Allah be satisfied with him) and the scholars after him used to employ in measuring the reliability of legal hadiths was not observed by them in the case of these two recent traditions. They have unconditionally accepted the traditions, recorded them in their books and placed them at the disposal of all the readers. Unfortunately, they have not at all referred to the story of slander [Arabic text] against Mary and her acquittal.

THIRD:

In «M'eraj as-Sa'adah», Mulla Ahmad Naraqi (born in 1245 A.H.) has written about the Holy Prophet as such:

The flames of love and attraction towards God has so intensified in the center of his heart that if on occasions, water was not sprinkled over it his heart would have burnt and his blessed body would have been affected and thus broken up the parts of his prosperous existence. And the aspect of his immateriality was so dominant that if the worldly things had not affected him, he would have escaped entirely from the materialistic world and his soul would have flown to the extreme end of the spiritual world.

For this reason, Hazrat seeked several wives and made himself busy with them so that his attention to this world would always remain in him and the superfluity of his absorption in God would not lead to the disengagement of his heart. It was for this reason that whenever excessive absorption (in God) enveloped him he would touch Ayesh's thigh with his blessed hand and would say:

[Arabic text]

('O Ayesha, converse with me and make me busy with this world). It was for this reason that some of Hazrat's wives who had entered into wedlock with him by Divine Will were in extreme wretchedness so that by means of superfluity of wretchedness, their worldly aspect would remain powerful and they would be able to face the holy aspect of Hazrat. And since they engaged Hazrat, the latter would pay attention to this world. [297]

Mulla Ahmad Naraqi has narrated this matter from «Jaame'h-ul-Sa'adat» written by his great grand-father Mulla Mahdi Naraqi (born in 1209 A.H.). [298]

Mulla Mahdi Naraqi too has narrated this account from «Ehyah- Uloomuddin» of Ghazali (born in 505 A.H.).

In the chapter: [Arabic text] Ghazali says as such:-

[Arabic text] [299]

For recognizing Ghazali, suffice it to narrate the following two sentences from him:-

In the chapter [Arabic text] he says:

"If it is asked whether it is permissible to curse Yazid for being the one responsible for killing Hussein or giving orders for his death, we reply as such: Basically, such an affair has not been proved and it is not lawful to say that Yazid had killed Hussein or had given orders for his death. Such an affair has not been proved let alone the matter of cursing Yazid....'

If it is asked whether it is lawful to say: May Allah curse the killer of Hussein or may Allah curse the one who issued orders for Hussein's death, we reply. It is proper to say: May Allah curse the killer of Hussein if he has died without repentence although it is possible for Hussein's killer to have died after repentence....[300]"

This is an example of the Ma'refat (gnosis) of the leader of mysticism belonging to the Caliphate school.

FOURTH:

Sayyed Ali-ibn-Ta'oos (born in 664 A.H.) in the book «Al-Mujtana-min ad -Du'a al-Mujtana»:

This section consists of prayers and noble hadith which Ibn-Athir has brought in the third section of his «Tarikh» in the story of renegation of the people of Bahrain:

In that battle, a monk from Hejr who had accompanied the Muslims had accepted Islam, when he was asked the reason for his acceptance of Islam, he said: When I came across three things, I feared that if I would not then bring faith, God would metamorphose me in the form of animal:

(i) Appearance of water in the desert (for the Muslim soldiers).
(ii) Opening of the sea-waves (in order that the Muslim soldiers walk over the waves)
(iii) I heard the wizard in the air (angels) reciting this du'a:

[Arabic text]

Ibn-Athir (born in 630 A.H.) has narrated this part of his «Tarikh» from the «Tarikh» of Tabari (born in 310 A.H.) and Tabari in turn has narrated this fable from Seef-ibn-Omar.

In this fable, Seef has fabricated some miracles for the Caliph's soldiers. For example, a pond of water appeared in the desert for the Muslim warriors and as soon as the water of this pond quenched their thirst, it disappeared. And when they reached the sea, they began to walk over it and the waves under their feet became soft like sand and monk heard the prayers of the Angels in the heavens who had been delegated for the assistance of the warriors.

* * *

In the previous examples, we saw how the eminent scholars of the Ahl-e- bayt school of thought have brought down in their books the fables from the Caliphate school by relying on the books of biography and history of the Caliphate school. And how often the objections which have on occasions been levelled against their writings have been due to this very

reason and nobody seems to realize that these fables which are a matter of objection have been narrated from the books of the Caliphate school. This reality is manifest in the following example:-

FIFTH:

Many criticisms have been levelled against «Bihar-ul-Anwar» of Majlisi. For example the fables which have come down in 264 pages of the biography of the Holy Prophet in the recent edition - Vol. 15/26-104, 299 329, 371-384 and Vol. 16/20-77 and are similar to the fables of one thousand and one night [Arabic text] or even more.

For example, the fables which, while mentioning the initial creation of the Holy Prophet (S.A. W.A.), have come down in Vol. 15130 and its text is as follows:-

«Then God created an angel which was unparalleled in might. This angel was placed on earth while her legs did not rest on anything below.

So God created a huge rock and placed it under this angels foot. However this rock itself did not rest on anything. So God created a very big bull which was so enormous in built and its eyes so sparkling that nobody had the awe to look at it - to such extent that if the seas were placed in one of its nostrils then (in comparison) it would be like dropping grains in an endless desert. This bull which is called as «Lahuta» bore the weight of the rock and carried it over its back and its two thorns. However, the legs of this bull did not rest on anything. So God created a mighty fish by the name of «Bahmut». This fish spread under the four-legged bull and the bull rested over the fish.

In this manner, the whole earth rests on the angel and this angel on the rock and this rock on the bull's back and this bull on the fish and this fish over the water and water over the air and the air over a (monstruous formation) darkness and gloom.»

Where in the heavens has Majlisi brought these fables from? He has narrated these fables all from the seven sections of the book: [Arabic text] written by Abul-Hassan Ahmadi-ibn-Abdullah al-Bakari al-Ash'ari.

He has been called as «Al-Bakari» because he was from the progeny of Abu-Bakr, the first Caliph. [301]

Shaikh Hur Amali (born in 1104 A.H.) has copied this book in his own hand-writing and annexed it to the end of the book «Uyoon al-Mu'ajezat» of Shaikh Hussein-ibn-Abdul-Wahab.[302]

In «Seerah (biography of) Amir-ul-Mumineen (A.S.) too, Majlisi has brought from «Meqtaal»

of Abul-Hassan al-Bakari (Vol. 42, Pg. 259-300) [303] and in "Seerah of Hazrat Zahra (A.S.) too, he has brought from "Mesbah al-Anwar" of Al-Bakari[304] in Vol. 43 of recent edition[305].

In the chapter of the biography in «Bihar», Allama Majlisi has quoted many views from these books of the Caliphate school and has noted down many unfounded fables by relying on the «Seerah» (biographies) and «Tarikh » (history) of the Caliphate school. All these have been put to criticism while in the chapters of jurisprudence of this same «Bihar», Majlisi, like all other eminent Shia scholars has narrated traditions from authentic books of Ahl-e -bayt school and for this reason these chapters have not come in for criticism.

Those who have criticized these type of fables have never realized that these fables have been quoted from the books of the Caliphate school. The wise will hopefully not find any fault with whatever mentioned so far.

In the matter of Imamate, you discuss and do research and rely, in your debate, on those traditions which have come down in the very books of the followers of the Caliphate school. This is because the status of debate necessitates that one should reason about things which the opposite person believe and admit. This is possible only if you refer to the books of the opposition and present its contents as an evidence.

This matter can be witnessed in all the books of debate of the people of discussion and research. They refer to the books of those group of people who are in disagreement with their views and opinion and narrate those part of their belief which is accepted by them and have come down in their books. However, what is important is this that a debator should have utmost assurance in the correctness and authenticity of whatever he narrates from the books of the opposition as evidence.

For example, we see Shaikh Mufeed narrating in his book «Jamal» a few traditions from Seef-ibn-Omar where the first of them is as follows:-

«It has been narrated from Seef-ibn-Omar, from Muhammad-ibn-Abdullah Sawad from .... that after Uthman's death, the city of Medina was left with no governor except for the five-day rule of Ghafeqi-ibn-Harb Akki. At the outset, the people were in pursuit of someone who would accept their recommendation of Caliphate. However, they could not find anyone. The Egyptians searched for Ali. The latter concealed himself from them and sought shelter behind the walls of Medina. Finally they found him and put up their offer to him - i.e. acceptance of the responsibility of Caliphate. However, he did not agree to bear this responsibility and hence rejected it.» [306]

This tradition is the only one which contains the following points:-

(1) The chain of transmission of this tradition is Muhammad-ibn-Abdullah- ibn-Sawad-ibn-

Nuwaira where in the book of «Rewat-Mukhtalqun» we have proved with documentary evidence that such a person never existed at all and is in fact counted to be one of Seef's imaginary creations.

(2) The tradition speaks about the five-day rule of a person by the name of «Ghafeqi-ibn-Harb Akki» in Medina. We tried to seek the trace of this Ghafeqi and we finally traced that this name has come down in five of Seef's traditions in Tarikh-e-Tabari where his name has been mentioned to be the leader of a certain group who had come from Egypt to confront Uthman.[307]

We have not found his name or trace in any hadith or book other than in Seef's traditions in the book of Tarikh-e-Tabari. As such, we reckon him to be amongst the fictitious characters made up by Seef to be ruler or a governor.

In this tradition, it has come down that the city of Medina was without any governor or ruler save the five-day rule of the afore-said Ghafeqi!

The invalidity of such talks can be proved by paying attention to the fact that the name of «Ghafeqi» has not come in any tradition other than the tradition of Seef, the fabricator of traditions.

In spite of this, we have further referred to the historical books in order to see what they have to say about the city of Medina after Uthman's assassination.

In this connection, they say as such:-

On the same day when Uthman was killed, allegiance was given to Ali-ibn- Abi Talib[308]. The details of this matter has come down in Tarikh-e-Tabari and the traditions other than Seef's traditions.

Uthman was killed on Friday 18 Zilhaj after twentyfive years of the Holy Prophet's demise.

Similarly Tabari writes under the title «Traditions about the Caliphate of Amir-ul-Mumineen Ali-ibn-Abi Talib and those who gave allegiance to him and the period of his allegiance» as follows:-

«It has been narrated from Muhammad-ibn-Hanafia as such: "When Uthman was killed, I was standing besides my father Ali (A.S.). My father arose and went towards his house. The Holy Prophet's companions approached him and said:

This man (sarcastically referring to Uthman) has been killed and the people are having no alternative but to have an Imam and leader amongst themselves. Today, we do not know

anyone more worthy for the position of Imamate and leadership of this nation than you and it is not because of your previous services to Islam or even being the Holy Prophet's son-in-law. We will not let you alone until we have given allegiance to you. My father replied: This act should take place in the mosque because allegiance to me should not be conducted in a concealed manner.

Muhammad-ibn-Hanafia says: My father entered the mosque (mosque of the Holy Prophet (S. A.W.A.) in Medina) followed by the Muhajirs (emigrants) and Ansars (helpers). They gave allegiance to my father and then the common people pursued in the same manner.»

Tabari has also narrated from «Abu-Basheer A'bedi who said:

«I was in Medina at the time of Uthman's death when Muhajirs and Ansars - including Talha and Zubair approached Ali and said:- We have come to give allegiance to you.....»

In the third tradition, Tabari writes:- «Uthman was killed on Saturady 18th Zilhaj and people gathered in order to give their allegiance to Ali....»

Conclusion of this Analogy:

(1) In the chain of transmissions of Seef's tradition, one can see the name of Muhammad-ibn-Abdullahibn-Sawad-ibn-Nuwaira who is the outcome of his imaginary creation.

(2) In the text of the traditions, one comes across the five-day rule over Medina by a person called «Ghafeqi-ibn-Harb» who is of course one of Seef's fictitious rulers and governors.

(3) After Uthman's death, nobody ruled over Medina even for an hour except Imam Ali.

(4) The Muhajirs (emigrants) and Ansars (helpers) did not leave Imam and on the very day of Uthman's death, they gave their allegiance to Ali.

Moreover, this fact that the Muhajirs and Ansars did not leave Imam until they gave allegiance to him and that Medina was not ruled even for an hour by anyone other than Ali did not escape the attention of the eminent scholar like Shaikh Mufeed. But, since from Muawiya's era up to the time of the great Shaikh it had become famous that Ali was Uthman's killer and that Imam had taken allegiance from the people by force and intimidation and for this very reason Muawiya had made obligatory the practice of cursing Imam in the Friday-prayer sermons, the great Shaikh wanted to bring evidence from the traditions of the Caliphate school that Imam had not taken allegiance from the people by force or intimidation and called to witness the traditions which the historians like Tabari have brought in their «Tarikh» (history). Thus, he brought this hadith in order to argue that Imam had no role in Uthman's murder and for some days he did not even agree to accept allegiance from the

people.

In this section, we shall discuss two points in two parts:

(A) The condition for referring to the primary sources of Islam.,

(B) The condition for referring to the Holy Quran.

FIRST PART:
THE CONDITION FOR REFERRING TO THE PRIMARY SOURCES OF ISLAM

Regarding previous discussions, one can decisively say that reference to the primary sources of Islam i.e. the books of hadith, exegesis and biography for the purpose of writing exegesis or the biography of the Holy Prophet (S.A.W.A.) and Imams (A.S.) or the story of the Prophets; and expressing views on them or on the origin (of this universe), resurrection and all other Islamic beliefs is like reference to the same books for deriving one divine decree where the person ref erring so should be an expert in the Arabic language, hadith of the Immaculate ones. Since of «Rijal» (biography and criticism of traditionists), contextual study of hadith and fundamentals of jurisprudence. Furthermore, he should have worked for sometime under the guidance of a fully qualified jurist, well-versed in the manner of making use of Quran and the Sunnah in deducing the divine decree. In other words, he should have attended the theological centers studying the seminary lectures (not based on regarding textbooks) of the jurists.

Similarly, a person inexpert in the afore-mentioned sciences, who may not have worked under the guidance of a jurist is highly unlikely to extract a legal decree or pass «Fatwa» (judicial decree) from the primary sources of Islam. An inexpert person in the afore-said sciences who is untrained and lacks the guidance of a jurist too cannot extract information about Islamic beliefs, Quranic exegesis, biography of the Holy Prophet (S.A.W.A.) and Imams (A.S.) and relate them to the Islamic society.

This is really similar to an engineer or doctor in Physics, Chemistry or Thermodynamics who does not have the opportunity for referring to the books on medicine which are taught in the medical colleges however much that he wishes to cure himself or the patients by referring to those books. All the scholars, sages and scientific associations of the world reckon this affair to be perilous. The reference of an inexpert person in the afore-said sciences and the Islamic sources and his writings and opinions too will be perilous for the beliefs of the Muslims.

Such was the condition for reference to the primary sources of Islam and the condition for reference to Quran is as follow:-

SECOND PART:

THE CONDITION FOR REFERRING TO

THE HOLY QURAN

To examine the condition for reference to the holy Quran, it is necessary to explain the following:

The holy verses of Quran are divided into two parts:

Definitive and ambigious; and the definitive verses too speak on the topic of fundamentals of belief and all other commandments as well as Islamic gnosis.

All the verses which speak on the topic of fundamentals of Islamic beliefs like:

Tauheed (Monotheism) of the Creator and Tauheed of the Lawmaking God and the verses which speak about resurrection, gathering, reckoning, reward and retribution and the verses which exist with regards to the appointment of the Prophets - right from Hazrat Adam till the last Prophet - and the necessity of their obedience;

and in short, all these fundamentals of beliefs have been explained with such definite and lucid verses that anyone possessing a little knowledge of the Arabic language who wishes to perceive the idea can do so in a very easy manner.

Now we shall explain a few examples of the verses on Tauheed:

[Arabic text] [309]
[Arabic text] [310]
[Arabic text] [311]

[Arabic text] [312]
[Arabic text] [313]
[Arabic text] [314]
[Arabic text] [315] [Arabic text] [316]

Anyone familiar with the Arabic language can easily perceive monotheism in Divinity of Lordship from these and hundreds of other verses.

Verses on Ma'ad (resurrection) like:

[Arabic text] [317]
[Arabic text] [318]
[Arabic text] [319]
[Arabic text] [320]

From the previous verses and hundreds of other verses on resurrection, reckoning and reward the matter becomes definite, clear and obvious.

About the Prophets, the verses say:

[Arabic text] [321]
[Arabic text] [322]

About the last of the Prophets, the following verse says:

[Arabic text] [323]

About obedience to him, verses says:

[Arabic text] [324]
[Arabic text] [325]
[Arabic text] [326]

From the entire set of these verses, the idea can be comprehended in the most simplest manner.

* * *

Such verses which have come down with regards to the fundamentals of Islamic beliefs are the definitive verses and anyone familiar with the Arabic language can understand them fully.

Apart from the previous verses, numerous other definitive verses too have come down on such topics as Islamic commandments, ethics and gnosis like:

The verses which have issued commands with the word of [Arabic text] and its derivatives:

[Arabic text] [327]
[Arabic text] [328]

On with the use of the word and its derivatives like:

[Arabic text] [329]
[Arabic text] [330]

And many verses which give commands in the form of the verb like:

[Arabic text] [331]
[Arabic text] [332]
[Arabic text] [333]

And those verses which by making use of such words as [Arabic text] and [Arabic text] and their derivatives have forbidden certain acts like:

[Arabic text] [334]

[Arabic text] [335]
[Arabic text] [336]

On occasions, certain verses have issued forbidden commands by using the word [Arabic text] like:

[Arabic text]

These and numerous other verses are amongst the decisive verses on the commandments and all the other Islamic gnosis.

However, these definitive Quranic verses which are about lawful, forbidden, permissible, recommendable and undesirable commandments have expressed the general decree like: establish the prayers, give the poor tax, keep fast in the month of Ramadhan and refrain from backbiting.

The manner and condition of these and numerous other Islamic decrees and etiquettes whose general commandments appear in the holy Quran have not been mentioned. In this connection, God Almighty says:

[Arabic text] [337]

«And We have revealed unto thee the Reminder that you may make clear to men what has been revealed to them.»

Thus, in order to act upon these set of definitive verses, we should refer to the Holy Prophet (S.A.W.A.) as he has been the delegate appointed by God to explain to us the details of the commandments of the Quran.

In order to acquire the detailed account of these commandments from the Holy Prophet, we

are helpless in following the very primary sources of Islam and for referring to the original sources of Islam, it is necessary to follow the very conditions which we have mentioned before.

* * *

So far, we mentioned the two classes of definitive verses of the holy Quran. Other than these two classes of definitive verses in the Quran there are the ambigious verses and to understand these ambigious verses it is obvious that one should refer to the one who is well-versed in the Quran and Sunnah.

Otherwise, the following divine saying will apply to him:

[Arabic text]

Therefore, as mentioned before, reference to the definitive verses of the Quran in connection to monotheism of the Creator and the Law-making God; knowledge of the day of resurrection, reckoning, reward and retribution; obedience to the Prophet right to the last of them - is clear and easy for every person who is familiar with the Arabic language.

However, in order to act upon the definitive verses which have pointed out the generalities of the commandments, it is necessary to learn their details and conditions from the Holy Prophet. Similarly, with regards to beliefs - the details of Divine Attributes and the attributes of the Prophets and Imams - the details of the condition of resurrection, paradise, hell, intercession, the fountain of «Kauthar» and other Islamic gnosis; and the manner of creation of the heavens, earth, angels, jinn and men should all be learnt from the Holy Prophet. In other words, one must refer to the original Islamic sources - books of hadith and seerah. Moreover, reference to them too necessitates the same conditions which was mentioned in the first part of our discussion.

Another crucial condition in referring to the holy Quran is that the person doing so must really be desirous of acquiring some knowledge and matter from the Quran and not that he believes in some matters and (then) refers to the holy Quran and other primary Islamic sources so as to set up an evidence for his claims. Such a person will interpret the Quran and hadith according to his own understanding and whim.

It will be like a person who has brought faith in the democracy of capitalism or has become devotedly attracted towards socialism or Darwinian theory or Freud's views and then refers to the Quran and hadith in search of proof for his claims and in this process interprets some of the verses or traditions as per his own views. Such a person has not wished to acquire knowledge from the Quran and hadith. Rather, he has pursued to load his views on the Quran and hadith where this act is unanimously referred to as [Arabic text] (interpretation by

personal opinion) by scholars.

In order to understand the negative effects of this act, we shall now set forth a few hadith which reproach and forbid interpretation by personal opinion.

Thereafter, we shall mention some of the interpretations exercised through personal opinion by the exegetists and also by those who had no knowledge of the Arabic language.

A FEW TRADITIONS FORBIDDING INTERPRETATION BY PERSONAL OPINION:

Hazrat Imam Ridha (A.S.) narrates from his forefathers who narrate from Amir-ul-Mumineen who narrate from the Holy Prophet that Almighty God said:

«The one who interprets My words as per his own opinion has not brought faith in Me.»[338]

Tirmidhi narrates from the Holy Prophet (S.A.W.A.) as such:-

"The one who interprets Quran as per his own views has chosen the Fire as his abode." [339]

Moreover, in «Bihar», 'Sahih of Tirmidhi' and 'Abu Dawoud' it has been narrated from the Holy Prophet as follows:

«Anyone who speaks anything about the Book of Allah as per his own views and his sayings comes out to be true, has made an offense.»[340]

In 'Bihar' too, it has been narrated from Hazrat Amir-ul-Mumineen (A.S.) who said:

«Refrain from interpreting the Quran according to your own opinion so that you may understand it (i.e. the Quran) from the scholars.»[341]

From the Holy Prophet (S.A.W.A.) it has been narrated as such:-

"I fear my nation from three qualities after my departure from this world:- that they interpret the Quran not in its true meaning; that they seek the blunders of this life; and that so much wealth is found amongst them that they become rebellious and obstinate. I will teach you the path of salvation:,

As for the Quran, act upon the unambigious verses and have faith in its ambigious one. Do not seek the blunders of this world and expect yourselves to return back from the blunders. And the way of deliverance from wealth is to express thanks for the bounties and paying its due rights. [342]"

Also, the Holy Prophet has said:

«The worst thing which I fear amongst my nation after my departure is misinterpretation of the holy Quran.[343]»

In another tradition, one of the three things which the Holy Prophet has mentioned he f ears most for his nation is the reasoning which a hypocrite sets forth in his debate with the help of Quran.[344]

About the interpretation of Quran by those not well-versed in Quran he says:

«Anyone who says anything void of wisdom with regards to the script of Quran has prepared his place in the Fire". [345]

In another tradition he says:-

«Anyone who says anything void of wisdom in the Quran shall appear on the Day of Judgement in a state when his mouth will be striked with a bridle of fire." [346]

In the previous discussion, we expressed the condition for ref erring to the primary sources of Islam. We also mentioned that the Quran possesses definitive and ambigious verses and whatever it has mentioned in connection with the proof of a maker (of this universe), monotheism, resurrection, sending of the messengers and the necessity of following them are all from the definitive verses where any Arabic- knowing person can comprehend them easily. Moreover, the general commandments - right from prayers, fasting, poor-tax, usury and their likes are predominantly amongst the definitive verses. However acting upon them necessitates a detailed explanation of those commandments where they have been explained in the primary sources of Islam i.e. Seerah (biography) and hadith of the Holy Prophet. Similarly all other beliefs and Islamic gnosis - right from the Divine Attributes up to the detailed account of the creation of the heavens, earth, angels, jinn and men - have to be acquired from the very primary sources. Also, the interpretation of the ambigious verses should be understood from revelation through the very primary sources.

Thus, the very conditions which are necessary while ref erring to all the primary sources of Islam are also necessary in the case of reference to the holy Quran. Similarly, the person referring to the Quran and the primary sources of Islam should not possess a way of reflection and belief such that he refers to them only for the purpose of seeking a proof for his already held views. In such a case, he will have interpreted through personal opinion. In any case the person referring so, should be acquainted with the Arabic language or else he will interpret the verses in a deviated and lighthearted manner.

Now, we shall set forth a few examples of the interpretation of Quran through personal opinion and interpretation by those men not familiar with the Arabic language:-

(a) The one who introduced himself as the «intellect of the century» would read the verse:[347] [Arabic text] as: [Arabic text] and translate it as: «And do not stop when you have no knowledge; go and seek knowledge.»

(b) In interpretation of the verse [348] [Arabic text] I heard another exegetist, whose name I refrain from mentioning, saying as such: «See how in Islam the position of women is elevated so much so that God has matched the womb of women - the place where the precious pearl of humanity is deposited with His own Name and said: «God and the womb of the women».

(c) I heard another renowned exegetist saying as such: «If in interpreting the Quran we comprehend a meaning which had not been said by the people in the past it will not be acceptable. After mentioning this brief introduction, he gave a special detailed account and said:

«In interpretation of the verse:[349] [Arabic text] Hazrat Ali has had an opinion. But my opinion about this verse is that God has informed us about the world of pre-existence (atom). The verse:

[Arabic text]

too expresses the carrying of the load of electricity.»

(d) Another renowned exetegist has written: [350]

«With regards to the fact that Quran, by way of connotation is not only a factor of unity amongst mankind and by way of indirect influence seeks the formation of worldly government and human civilization and culture, but possesses special interest and urge in campaigning against the differences and discord amongst the nations. Neither the recent eastern or western thinkers nor the exegetists of Quran have explored deeply into this matter....[351]»

«He notifies the Prophet and the Muslims that if there are people who consider their religion to be separate from others and create sects and factions, (then) surely you are not from them." [352]

«Neither He scorns nor interdicts the people of the Book i.e. the Jews and the Christians that: you are all ignorant and people of the Fire nor does He call them a confrontation for the purpose of elimination and victory. On the other hand, He has sent the last of the Prophets to all the people - amongst them, the people of the Book; and has introduced him to be the guardian and certifier of their Book [Arabic text] while having a desire for rectifying their deviations and evil-intentions, he invites them towards unity and harmony. Thereafter he overlooks all the problems and differences and becomes content with one basic matter. He

says: «Come and curl around one creed or slogan (of faith) which is common between you and us (and by paying attention to this matter, all the factors of differences will be resolved) and promise not to be the slave of anyone but God and not to consider our gods as the Cherisher and Lord of each another." [353]

He tells the people of the Book as such:-

"If there is any criticism against you from this stance that you do not follow your own Book; and if you act upon it, (then) abundance and divine bounty will turn towards you from the heavens and the earth." [354]

«If the Quran calls the people of the Book to congregate around the banner of Tauheed (monotheism) it also advises the Muslims not to insist that they surrender and become a part of their nation.

On the contrary, God has set a way and custom for every nation and if He so desired, He could have made all of you a single nation. But, He wants to test each one as per what He has given him. So, if you speak the truth, then keep a competition in charities and good services and as far as the differences amongst you is concerned, God will judge on the day when you will be gathered." [355]

«He severely pounds upon the motive of the people of the Book who seek insularity and under majesty or on the Muslims who think themselves to be exclusive representatives of God and to be immune against (divine) chastisement; and explicitly declares that God and Paradise is not as per anyone's wish. Anyone who commits an evil act will receive evil without finding any support from anyone before the Lord. The man and woman who perform a worthy action and are believers will enter Paradise. [356]»

He has repeated the same matter once again and said:-

«The subtle point which exists here and which is worthy to be repeated is that the Holy Prophet did not say: 'O people and 'O the people of the Book, come underneath my flag and banner. He said: Gather under the banner of God and serve Him through any one of the Prophets whom you desire.

Do not spread about and earmark the one and single creed of the Prophets. The sigh of greatness and rightfulness of a school of thought too lies right here. Otherwise, the Holy Prophet too would have become like most other claimants. There are many who have invited the people in this world towards unity and integration or have taken a step in the direction of the formation of a worldly government." [357]

He has even gone further and said:-

«In the view of Quran, those not belonging to the group of the people of the Book too should not worry if they are God-worshippers and believe in the Hereafter and step in the right path.»[358]

ANALYSING THESE EXEGESIS

What is the reason that the statement [Arabic text] which has appeared with [Arabic text] and [Arabic text] in the Quran and its past tense [Arabic text] give the meaning of:

«He followed», has been read as [Arabic text] with [Arabic text] and [Arabic text] where its past tense is [Arabic text] [Waqf] and means: «He stood»? Does it reveal anything other than non-familiarity with the Arabic language?

With regards to the other exegetist too, since he was a Persian-speaking person and the word of [Arabic text] [Arhâm] in Persian is usually taken in the sense of womb of women and is less utilized in the meaning of «relationship», he has reckoned the meaning of [Arabic text] in the said verse to be the womb of women.

Since the other exegetist too was a Persian-speaking person, he did not pay attention that [Arabic text] [Zorra] where today atom in Arabic is labelled as [Arabic text] is from [Arabic text] [Zarer] and that which has come in the verse is from [Arabic text] [Zarv] which is mentioned in the verse itself: [Arabic text]. If he knew the Arabic language well, he would have understood the interpretation which Hazrat Ali had given: «Wind that scatters far and wide». In the Quran itself (Verse 45 / Sura 'Kahf') it has come down as such: [Arabic text] ... broken into pieces which the winds scatter.

The recent renowned exegetist too, being a Persian-speaking person and because of interpreting the ambigious parts of Quran as per his own opinion has committed an error. If he had been an Arab-speaking person and had referred to the definitive verses of the Quran he would not have made the mistake of saying:

«He does not scorn and interdicts the people of the Book i.e. the Jews and the Christians that: You are ignorant and the people of the Fire; and neither calls them to fight for the purpose of elimination and victory.»

Besides, we realize from the definitive verses of the Quran that it calls them, especially the Christians to an imprecation for the purpose of achieving victory and says:-

[Arabic text] [359]

And the same Christians have been interdicted and the cause of their infidelity has been described as such:

[Arabic text] [360]

The same interdiction has been repeated in verse 72 too; and this belief, which according to Quran is the cause of their infidelity exists amongst all of them until today.

In another verse, He says:

[Arabic text] [361]

He has also said:

[Arabic text] [362]

In yet another verse, He says:-

[Arabic text] [363]

«O you who have been given the Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs, or curse them as We cursed the violaters of the Sabbath».

Here, the following verses of Sura Nisa elucidate the matter to a much greater degree:

[Arabic text] [364]

God says: «Surely those who disbelieve in Allah and His apostles and (those who) desire to make a distinction between Allah and His apostles and say:

«"We believe in some and disbelieve in others; and desire to take a course between (this and) that. These (it is that) are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement.»

«And those who believe in Allah and His apostles and do not make a distinction between any of them - Allah will grant them their rewards; and Allah is Forgiving, Merciful.»

«The followers of the Book ask you to bring down to them a book from heaven.... Therefore, for their breaking their covenant and their disbelief in the communications of Allah....»

«And for their unbelief and for their having uttered against a grievous calumny.»

And their saying: «Surely we have killed the Messiah, Isa son of Marium, the apostle of Allah.»

«But the steadfast in knowledge amongst them and the believers believe in what has been revealed to you and what was revealed before you, and those who keep up prayers and those who give the poor-rate and the believers in Allah and the last day, these are those whom We will give a mighty reward.»

«Surely We have revealed to you as We revealed to Nuh (Noah) and the prophets after him....»

«(We sent) apostles as the givers of good news and as warners."»

But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge and the angels bear witness (also); and Allah is sufficient as a witness.

«Surely (as for) those who disbelieve and hinder (men) from Allah's way, they indeed have strayed off into a remote error.,

'Surely (as for) those who disbelieve and act unjustly, Allah will not forgive them nor guide them to a path, Except the path of hell, to abide in it for ever, and this is easy to Allah.',

'O people! surely the Apostle has come to you with the truth from your Lord, therefore believe, (it shall be) good for you; and if you disbelieve, then surely whatever is in the heavens and the earth is Allah's and Allah is knowing, Wise.',

'O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Marium is only an apostle of Allah and His word which He communicated to Marium and a spirit from Him; believe therefore in Allah and His apostles, and say not, three.',

'Then as for those who believe and do good, He will pay them fully their rewards and give them more out of His grace.',

'O people! Surely there has come to you manifest proof from your Lord and We have sent to you clear light.',

'Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path.»

* * *

In all of these verses which have come down in Sura Nisa, emphasis has been laid upon this point that a believer is someone who believes in Allah and all His apostles and Quran names such a person as «Mu'min» (believer) and says: «If a believer in Allah and His apostles and the Day of Judgement does good, then his reward from Allah is the paradise». With regards to these verses, if a person does not believe in one of the Prophets even though he may believe in the rest of them - right from Adam to the last of them i.e. Muhammad-ibn-Abdullah (S.A. W.A.), he is known to be an infidel and certainly not considered a Muslim or believer. Thus, in the verse previous to the above verses (verse 123) which has come down in this very Sura (chapter)

[Arabic text]

and to which, recent exegetist has rationalized, a believer is the one who believes in Allah and all His apostles and this matter has been elucidated in the subsequent verse. And if such a believer does good, his reward is the paradise.

* * *

The afore-mentioned verses were all from Sura Nisa. Numerous other verses too have cursed the people of the Book for not believing in the last of the Prophets like:

[Arabic text] [365]

[Arabic text] [366]

After reading so many curses which God sends on the people of the Book who had disbelieved in the last of the Prophets and after realizing that the Quran labels anyone who has not brought faith in the last of the Prophets (whether belonging to the people of the Book or other than them) as an infidel and not as a believer, we can understand the meaning of the verse which the exegetist had rationalized from Sura Ma'eda:

[Arabic text] [367]

The same contents can be seen in another verse from Sura Baqarah:

[Arabic text] [368]

See how Allah mentions in the two verses:

[Arabic text]

What is meant by these two divine sayings:-

«Those who believe.... whoever believes in Allah.»

Its description is this that in the Quran, belief has come down with two meanings:

(a) Belief synonymous with Islam which in this case, bringing faith would mean bringing (faith in) Islam.

This type of faith applies to the believers as well as the hypocrites.

(b) Belief opposite to hypocrisy where some of the Muslims possess this kind of belief.

After this description we say: Belief in [Arabic text] in the beginning of both the verses has come in the first sense i.e. Those who have brought Islam and belief in [Arabic text] at the end of both the verses gives the meaning of belief opposite to hypocrisy. Thus, the meaning of the two verses is as such:

«Those who have brought Islam and those who are Jews and the Sebeans and the Christians and whoever amongst them believes in Allah and the last day and does good, his reward is with Allah....»

We have already realized that the Quran reckons belief in all the Prophets - to the last of them - to be integral to the belief in Allah and if such a believer does good, he shall neither fear nor grieve and his reward is with Allah.

Thus, the meaning of the two verses is this that the one who has become a Muslim or is a Jew, Christian or Sebean and amongst them, if anyone believes in Allah, all the Prophets and in the day of Judgement and does good will have no fear and his reward rests with Allah.

And this means that in religion, there is no such thing as nationalism and it is not possible for a person who is called a Muslim but nevertheless a hypocrite to enter Paradise.

And someone who is from the Jewish, Christian or Sebean sect cannot enter the Paradise?!

It cannot be so. Rather, anyone from these sects who has brought faith in Allah, the Prophets and the Day of Judgement and does good will not fear and God will reward him.

* * *

I wish that the one who reckoned himself to be the thinker of the century would have humbled himself a little and realized that he was not an Arab - speaking person. By not being acquainted with the Arabic language, he should not have referred to the Quran and brought an evidence for his saying from the holy Quran. If he had been humble, he would have referred to one knowledgeable person from the theological center who would have taught him (in this regard) explicit verses of the Quran like:

[Arabic text]

or the traditions of the Holy Prophet like:

[Arabic text]

Although he was educated in Paris nevertheless, he should have referred (in this regard) to someone educated from the theological center.

I wish that the other exegetist too, who was not acquainted with the Arabic language would have observed humility and learnt before anything else the interpretation of the Quran from the masters of exegesis of Quran in theological centers so that he would have realized the meaning of the verse:

[Arabic text]

and then given lectures in exegesis to his students.

I wish that the other renowned exegetist would have observed humblity and while keeping a difference between [Arabic text] where its [Arabic text] is having a gemination [Arabic text]; its origin is [Arabic text] and its third letter is [Arabic text] and [Arabic text] where its origin is [Arabic text] and its third letter is and while not going to such extent as saying: Hazrat Ali had an opinion with regards to the interpretation of this verse but I too am having an opinion - would not have broadcasted his opinion and interpretation over the radio for the listeners all over the world. If this renowned exegetist did not recognize Hazrat Ali to be an immaculate Imam appointed from God's side, yet he was at least aware that Imam Ali was one of the Holy Prophet's companions and from the Arabs living during the time of Quran and this is proof enough for him to accept his words. I wish he had pondered over this reality and observed humility and had not reckoned his thought and opinion to be above or on par with Imam's opinion.

I wish the recent renowned religious writer had observed humblity and had not written:

(In this connection that the Quran is not only a factor for the unity of mankind (implicitly) and

calls for the formation of a universal government and human civilization and culture (through indirect influence) but rather favours and insists on campaigning against the differences and discord amongst the nations. Neither the recent eastern and western thinkers have gone deep into this matter nor the exegetists of the Quran have paid careful attention to the human and social perspectives».

* * *

I do not know whether this renowned religious writer also meant to include Imam Ali in his statement: «The exegetist of the Quran) who, according to him, had not paid attention to what he had considered or he meant to include only such exegetists like Shaikh Tusi and Tabarsi and reckoned only such exegetist not to have possessed the perception of the writer! I do not know!

I wish that this writer who believes in democracy and consequently believes that man should be free in his choice of beliefs would not interpret the Quran as per his own opinion and would not say: «It is not necessary for the Jews, Christians and the Sebeans to enter the f old of Islam. If they stick to their religion and act upon the Torah, Bible and the Book of Sebian, they will enter Paradise.»

Moreover, he would not have said:-

«From the view-point of Quran, a person not belonging to the people of the Book too should not worry if he worships God, believes in the Hereafter and steps in the right path.»

I wish he had adopted meekness and said:- The view-point of democracy is as such and not that: these are the views of Quran.

I wish that this renowned religious writer had adopted humbleness and had written books and given lectures on the subjects of his specialization which he had learnt in Europe and had left the writings and sayings of those sciences related to the theological centers to the discretion of its rightful members.

Just as people who refer, in all their affairs, to a specialist in that particular field: To a civil engineer in the matter of construction and to a physician in medical treatment - in the same manner, I wish that they refer to those specialists who have graduated from the theological centers in the matter of interpretation of the Quran and Islamic beliefs and commandments and not to those who have an unapplicable university degree from Paris, London, Washington and Moscow!!!

In the previous discussions, we witnessed the various fabrication of traditions and the interpretation and misinterpretation of Quran by opinion as a result of which innovations took

place in the Islamic canons and spread in the society. Moreover, we witnessed the astonishing dissemination of those fabrications in every era ever since.

The present discussion is about our own position in instances where we do not find fault with and criticize any of those distortions or interpretations. If any one of God's slaves wishes to reveal the intentional or the unintentional errors of those people he will be subject to merciless attack from all sides. Truly, why and for what reason so much unilateral freedom is given?

Now, by way of apology to those people who find fault with me for critisizing those distortions, I present two reasons:

FIRSTLY: - We shall narrate two traditions from the Holy Prophet (S.A.W.A.) which are amply narrated in this regard.

(a)

[Arabic text]

«When innovations shall appear in my nation, it is obligatory upon the learned to manifest their knowledge (to make known the heresies). If he does not do so, then the curse of Allah, the angels and men will be upon him.

(b)

[Arabic text] [369]

«Whenever you see skeptics and heretics in religion then denounce them, curse them, much speak against them and attack them unaware so that they do not long to cause mischief in religion and so that the people keep distance from them and do not get affected by their heresies. God will write good rewards for you for this action and will raise your position in the Hereafter.

SECONDLY: - As a result of the silence adopted in the face of distortions in the meanings of the verses and Islamic gnosis which were printed and distributed in tens of thousands of copies also the distortions of Islam which had come in the form of gift from Europe and were printed and distributed amongst the Muslim youths; and as a result of pounding on the mouth of those who wanted to reveal these distortions and the sticking of a tag over their mouth and the accusations, defamations and assassinations of their personality, (to such extent that their sayings and writings become creditless in society and get discarded by the youths)five thousand copies of the book of «Tauheed» of A'shuri as an example was being sold in one week in one city only.

As a result of these propagations and those silences and assassination of characters, groups like «Furqan» and Mujahideen-e-Khalq were able to deceive the uninformed Muslim youths with the help of misinterpretation of the verses of Quran and the spread of heresies in Islam and infuse these innovations into their mind under the name of true Islam, and make them believe in them. In order to deceive these youths they went so far as to assassinate the learned scholars of the Muslims in mosques and altars along with hundreds of other Muslims - whether young, old or even children.

In a talk with some of their followers, I examined the manner in which they were deceived. It became evident that firstly, they were given books which were distributed under the name of Islamic discussions (of the same kind) and later were sent to the nests of these groups or assassins.

For those who protest, I present these two reasons for the time being and say:

[Arabic text]

ANOTHER PAINFUL ASPECT

As evidenced by this saying:

[Arabic text]

Our present-day society is afflicted with yet another pain such that these disorders cause some people to take detrimental steps imagining them to be a kind of service to Ahl-e-bayt school. For example thousands of copies of the book «Mashareq-Anwar-ul-Yaqeen-Fi Haqa'eq - Kashf-Asrar-e- Amir-ul-Mumineen» - which contains a handful of fabrications and hyperbolic traditions and does not even have the chain of transmission of traditions - get printed and distributed with intense avarice. This takes place even though Allama Majlisi has said about this book as such:

[Arabic text] [370]

«The traditions which have come down in this book alone cannot be trusted as this book comprises such matters which are against reason and erroneous.»

Shaikh Hur Amali too has said:

[Arabic text] [371]

«This book has exceeded the bounds and is filled with exaggeration.»

Moreover, it also contains forged sermons full of errors and exaggeration with no chain of transmission under the title «Khutba-tul-Bayan» - where apparently its initiator is the same initiator of the sermon of who is the of Sayyed Kazim Rashty and his school of thought. This sermon has been attributed to Imam Ali-ibn-Abi Talib (A.S.).

A few years ago, this sermon was translated into Persian being repeatedly printed and distributed. The learned scholars are aware that to what extent these publications can be detrimental to Shi'ism. On the one hand, it can give bad training and spread exaggerated belief amongst the uninformed youths and on the other hand it is a testimony to the involvement of those who wish to excommunicate the Shias.

I was asked to give my opinion on this sermon. In reply, I wrote:

«With the good intentions that the publisher has had in his service to the Ahl -e-bayt school, it was appropriate for him to have ref erred to the scholars in Qum, Tehran or Khorasan and derived their views before printing such matters. It is wrong to attribute this sermon to Hazrat Ali (AS.).»

This reply created an uproar.

In the same manner, expressed my views on yet another unworthy deed which caused them to say: So and so a person is not a Shia. Verily I do not know why the learned scholars who are the guardians of Islam and the Shia school of though remain silent in the face of these affairs and distortions! Surely we are Allah's and to Him we shall surely return.

We shall summarize the result of the previous discussions into one preface, three sections and one conclusion.

PREFACE

In the previous discussions, we saw that God, as per His Divinity, has fixed and decreed the life of all His creatures in conformity with their innate disposition and nature and has guided all His creatures so that in accordance with the same, they continue the fixed system of their living until they reach the level of perfection in existence. This guidance in some of the created beings is as invincible as the stars, planets or even the atom. With regards to some other creatures, He has guided through inspiration like animals whose guidance is called as 'animal instinct'. However with regards to the third type of created beings - which is the human-being - He has guided them by means of revelation through the Prophets and the Prophets in turn lead the people through their own sayings and actions.

But, after the demise of every Prophet, whenever the oppressors of that very nation of the Prophet saw that the divine canons of the Prophet are detrimental to their personal desires, they gradually concealed and distorted them to such extent that man could no longer have access to the divine system. In such a case, Almighty God would renew the divine laws by sending a new Prophet and this continued until the Prophethood of the last of the Prophets. Wisdom demanded that his divine canons should remain with mankind forever and should be the last of the divine laws not withstanding that man's nature is unchangeable and the Holy Prophet has said: «Whatever has taken place in the past nations will also occur for this nation so far so that if there had been anyone from the past nations who had gone to the mouth of an alligator, the same will occur for this nation too.»

Therefore, in this nation too, the powerful ones have embarked upon the distortion of their Prophet's divine canons and the concealment of the same.

Nevertheless, God has kept this «Shariat» (divine law) within man's reach forever such that:

In the previous nations, the details and explanations of the commandments were present in their heavenly books. Thus, whatever law which was present in their holy books was detrimental is the personal desires of the powerful ones would be altered and concealed by them and later nothing would remain in the hands of man.

Secondly, the Prophet's legatees would not remain amongst the people for a long time. After them, man could no longer have access to the divine laws of their Prophet. However, as far as this nation is concerned, God has not made clear the details of the commandments in His Book (Quran) and has said:

[Arabic text]

Thus, the explanation and details of the Islamic commandments and their beliefs was the responsibility of the Prophet and he has explained them in his «seerah» (way of life) and hadith (his conduct and speech).

With this philosophy, God has protected the Quran from distortion and concealment and He says in the Quran as such:

[Arabic text]

In this connection, the oppressors of this nation have esoterically interpreted as per their own desire, those parts of the Quranic texts which were against their personal interests and have engaged in distortion and concealment in the «seerah» and hadith of the Holy Prophet. However, in this nation, the Prophet's legatees are having the responsibility of safeguarding the «Shariat» (divine law) until the end of this world. No matter to what extent the oppressors distorted and concealed the Propeht's «seerah» and hadith, the legatees spread the true «seerah» and unaltered hadith of the Prophet amongst the people. In this way, God has placed the divine laws of the last of the Prophets within the reach of man forever and it was for this very reason that the Prophet (S.A.W.A.) said:-

[Arabic text]

Whatever has occured for the past nations in connection with the distortion and concealment of the «Shariat» (divine canons) has occured for this nation (too) through three channels. We shall now explain each one of them respectively in three sections.

FIRST SECTION:

CONCEALMENT OF THE HOLY PROPHET'S HADITH AND SEERAH:

It was mentioned in the introduction that in the «Shariat» (divine canons) of the last of the Prophets, the explanation and details of the Islamic commandments and belief s have been mentioned in the utterances and actions of the Holy Prophet. The first thing which the oppressors did was to debar the Prophet's companions from circulating the traditions. The manner of prevention of dissemination of the Holy Prophet's traditions:

(a) They said: Do not write all that the Prophet says since, like all other human-beings he too may get happy or angry and he may utter words in both these conditions.

(b) They disallowed the Holy Prophet from writing his will on the death-bed; a will which,

according to him would have never allowed his nation to go astray.

(c) Some of the companions like Abu Zar, Abdullah-ibn-Masoud, Abdullah -ibn-Huzaifa, Abul-Dardah, Uqbah-ibn-Amer and others expressed their opposition and narrated the Holy Prophet's traditions outside Medina. The second Caliph ordered for their presence in Medina and kept them under strict surveillance.

(d) Some of the companions had written down the Holy Prophet's traditions for themselves. The second Caliph went on the pulpit and promised those who had put down the Prophet's traditions in writing to safeguard and publish them but when they did so, he ordered all of those traditions to be put in the fire.

(e) Prohibition of dissemination of traditions was in force as long as time of the third Caliph. He declared on top of the pulpit: Any tradition which had not been narrated during the reign of Abu Bakr and Omar should not be narrated too.

(f) During the third Caliph's era, some people opposed him like: Abu-Zar who was exiled from Medina to Syria and later to Rabzah where he died.

(g) Ammar and Ibne-Masoud were subject to severe beatings and foul language.

(h) During Muawiya's era, they cut off Metham's tongue and severed Rashid Hujri's hands and legs.

(i) The prohibition for writing of traditions was in force right until the time of Omar-ibn-Abdul Aziz (last century of first of Hijri) who then ordered for the Prophet's traditions to be put down in writing.

This was a brief list of the actions of the powerful ones of this nation in connection with the concealment of the Holy Prophet's hadith and «seerah» (way of life).

SECOND SECTION:

IN EXPLANATION OF THE SECOND MEDIUM

In this regard, the powerful ones in the Caliphate school designed another medium and that is:

Exhibiting others to be more superior than the Holy Prophet and lowering the Prophet's position from the level of (even) one ordinary man.

Here, we shall set forth some of the traditions which wrongfully show the position of the Holy

Prophet to be lower than the level of an ordinary man:

(a) It has been narrated from many narrators like Ayesha and Abu-Huraira that the Holy Prophet used to often curse the believers. But he would say: «I have requested God to set the curse which I send on any believer to become a blessing and mercy for him.

(b) It has been narrated from Anas the companion of the Prophet and Ayesha that once when the Holy Prophet was passing a palm grove he saw some men busy in the pollination and insemination of date trees. He told them: If you desist from this act, the dates will become much better. The Muslims followed the Prophet's instructions. But the result was that the dates of Medina got spoiled. When the Holy Prophet was informed about this, he said: «You are more knowledgeable than me in the wordly affairs.»

(c) It has been narrated from Ayesha and the famous companion Abu- Huraira that once, the Holy Prophet was in the mosque and he heard a Muslim reciting the Quran, he said: 'May Allah shower His Mercy upon him. He has reminded me of a verse which I had completely forgotten and which I had dropped from so and so sura (chapter) of the holy Quran.'

(d) It has been narrated from Abu-Huraira that the Holy Prophet once stood in the mosque for prayers in the state of «Janabat» (major ritual impurity). All of a sudden he remembered that he was in the state of impurity. He ordered those praying behind him to remain in their places and he went towards his house, performed the the ritual ablution and returned back to lead the prayers.

(e) It has been narrated that the Holy Prophet urinated against a wall in a standing position. A companion who was accompanying him wished to keep distant from him. The Holy Prophet called out to him to come and stand behind the Prophet until he finished urinating. [372]

(f) It has been narrated from the daughter of Ma'uzben Ufrah who said: 'The Holy Prophet attended my wedding ceremony and sat in my special place besides me (God forbid) and listened to the songs of the girls who were playing on the drum!

One of them recited a poem in praise of the Prophet and the latter said: 'Recite the same poem which you were reciting before.' "

In another tradition it is mentioned that in a marriage ceremony a bride offered a glass of drink to the Holy Prophet with her own hands! (God forbid)

(g) It has been narrated from Ayesha as such: I and the Prophet were underneath a blanket when Abu Bakr approached who conversed with the Prophet and then left. Similarly, Omar came and went. Thereafter Uthman wished to come. The Prophet stood up, wore his garment and gave him permission to enter. In another tradition she says: He ordered me to well- dress

myself and then he gave him permission to enter. Later, I asked the Prophet the reason for his different behaviours. He replied: Shouldn't I have shame before a man whom the angels have shame before him?

(h) It has been narrated from Ayesha that the Jews cast a spell on the Prophet and it so much effected him that he imagined that he was in bed with one of his wives whereas such a thing had not actually occured.

Well, so far, we have read the traditions which brings the Prophet's position to a level much lower than the level of an ordinary person. From now on, we shall examine those traditions which are concerned with the Quran and divine revelation.

In numerous traditions and in the authentic books of hadith, tafseer, (exegesis) seerah (biography) and tarikh (history) of the Caliphate school, it has been narrated from Ayesha and others as follows:

«At the time of the first revelation in the cave of 'Hira', Gibra'eel told the Prophet: 'Read'. The Holy Prophet replied: 'I cannot read'. Gibra'eel pressed the Prophet so much so that he sensed death. Gibra'eel said for the second time: 'Read'. The Prophet replied: 'I cannot read'. Again he pressed him and said: 'Read'.

This continued until the Prophet feared that lest he has become a soothsayer and Gibra'eel is a Satan who converses with him and wishes to cast him down from the mountain and cause him to die. Khadija consoled him and she along with a Christian man by the name of Warqah-ibn-Nufail gave the news of revelation to him. Warqah assured him and gave him glad tiding that this was Prophethood and not soothsaying.

372- Previously, we had spoken about the prevarication of these traditions and here we add the tradition of Ibn-Ishaaq in refutation of this tradition. He says: «Before his appointment to the position of Prophethood, the Holy Prophet used to go far away from the houses and take refuge in the mountain-valleys for the purpose of easing nature.» Refer to «Seerah»-e-Ibn-Hisham (253/2).

THE GHARANIQ FABLE

Worst than the above is the Gharaniq fable which has come down in numerous traditions in the reliable books of exegesis, biography and history of the Caliphate school and it goes as such: «The Holy Prophet was put to harassment by the opposition of the Quraish and longed for a verse to be revealed to him which would cause them to come on the path of guidance and hence become intimate with him. While sura «Najm» was revealed to him and he was reciting it, he came to the verse:

[Arabic text]

Satan inspired him with these two sentences:

[Arabic text]

and the Prophet while reciting the verses of the afore-said Sura also recited these two sentences.

Thereafter, he prostrated and the Muslims prostrated for the sake of Allah's name and the polythesists prostrated for the sake of their idol's name. News reached the Muslims migrating towards Habasha that the polytheists had become Muslims. Some of them turned back to Mecca. Gibra'eel descended upon the Prophet and informed him of the event. The Holy Prophet became sad. God consoled him with the noble verse of:

[Arabic text]

* * *

Whatever we have narrated so far have been those traditions which if a person were to believe in their authenticity would shatter the very personality of the Holy Prophet.

Now, we shall examine those traditions which while diminishing the Holy Prophet's personality raised the status of others:

They narrate from Ayesha as such: Two girls were singing and the Prophet was lying on his bed when Abu-Bakr entered and said: Satanic song and music in the presence of the Holy Prophet? The Prophet replied: Do not bother them for today is their «eid» (festival).

Moreover, they narrate that on the day of «eid», some of the «Habashis» were dancing in the Prophet's mosque. The Prophet told me: Do you wish to see their dance? He carried me on his shoulders and I placed my cheek over Prophet's cheek. The Prophet told them to be busy with their dance. This continued so long that I became tired.

In another tradition she says: The Holy Prophet had become tired and changed his position and asked me: Are you not yet satisfied, Ayesha? I would say: 'No'. I wanted to know my own worth and position before the Prophet. At that moment Omar entered the mosque. The Habashis fled out to every corner out of fear from Omar.

In another tradition she says: As they were fleeing, the Prophet said: I saw the devils of men and jinn fleeing from Omar.

They have narrated that during the period of ignorance, the Holy Prophet once spread the tablecloth which had meat on it as the meal and invited Zaid-ibn-Nufail (Omar's relative) for eating. Zaid said:

I do not eat the meat which you sacrifice for the idols.

Amongst the traditions which reduces the Prophet's status and considers the position of others to be more superior than the Prophet's position are the traditions related to «Caliph Omar's agreement with God» or «the consensus of the Caliph with God in opinion».

The Caliph says:

I agreed with my Lord in many instances.

(a) The Holy Prophet prayed over the dead-body of Ibne-Abi Munafiq. I stood before him and said: Was he not the same person who on so and so a day, said so and so a thing? I swear by God that moments later, the verse: [Arabic text] [373] was revealed to him.

(b) I advised the Prophet as such: Order your wives to wear the veil. Later the verse:

[Arabic text] [374] was revealed

(c) I told the Prophet: [Arabic text] and the verse: [Arabic text] [375] was revealed.

(d) I told the Prophet's wives:

[Arabic text]

and the verse:

[Arabic text] [376] was revealed.

* * *

The previous verses indicate that whenever a difference would arise between the Holy Prophet and Omar, Almighty God would reveal a verse and charge the Prophet to act upon Omar's opinion. Then, the very opinion of Omar would become the divine decree. Some of these traditions merely possess the aspect of propagation of Omar's virtues like the tradition which they narrate from Omar as such:

«When this verse:

[Arabic text] [377]

from sura Mu'mineen was revealed, I said: [Arabic text] [378]

A revelation descended and added this sentence to the previous verse.

On the whole, numerous traditions exist in connection to the virtues of the Caliphs. Amongst them, they have narrated as follows:-

(a) God has set the truth on Omar's tongue and he speaks the truth.

(b) The people have not uttered anything about a matter which Omar too would utter about the same except that the Quran was revealed in the same form in which Omar had uttered.

Or that whenever Omar would give his view and opinion, the Quranic verses would be revealed according to his opinion.

These traditions have come down in tens of traditions from Abu-Bakr, Abu -Zar, Abu S'aeed Khudri, Abu-Huraira and other companions and in particular they have narrated from Amir-ul-Mumineen Ali (A.S.) as such:

«In the Quran, you will find the views and opinions of Omar."

Moreover he said: «Tranquility and faith flow out from Omar's tongue» - and as per another tradition he says: «Tranquility and faith have descended on Omar's tongue» or that he said: We, the companions of the Prophet never denied with all our greatness that tranquility flows out from Omar's tongue.»

Some of these traditions have come down in the authentic books of the Caliphate school. Amongst them, they have narrated from the Holy Prophet (S.A.W.A.) as saying:

«In the past nations, there existed such people with whom the Angels conversed. In this nation if there is any such person, he is sure to be Omar.»

And he said: «If I had not been appointed amongst you as the Messenger, then Omar would have been appointed.» And he said: «If there was to come any Prophet after me, he would have been Omar-ibn-Khattab.»

And he said: «The sun has not risen on any man better than Omar.»

This tradition has introduced Omar to be superior than all the Prophets.

Why have these traditions been fabricated?

In the year 40 A.H. when Muawiya came to power and gradually established the pillars of his government, he thought of fixing the Caliphate as a hereditary right amongst his descendants. In this regard, the first person whom he had in mind was his darling son, Yazid. He was anxious enough to take allegiance for him from the Muslims. The only obstacle in the way of achieving this aim was Yazid's defame in anti-Islamic behaviour. In this connction, Hazrat Abu Abdullah Hussein (A.S.) says:- «We are the household of the Holy Prophet and Yazid is a winebibber.

[Arabic text] [379]

Other renowned Muslims of that time like Abdul Rahman-ibn-Abi Bakr, Abdullah-ibn-Omar, Abdullah-ibn-Aziz and Sa'ad Waqqas possessed the same views. Thus, in overcoming this problem, Muawiya prepared a well- calculated plan and it was this that traditions should be forged in connection with every matter in which the Muslims were taking an opposite stance against Yazid or Muawiya himself and the same deeds should be proved in the case of the Holy Prophet (S.A.W.A.) so long that with the help of these traditions, there would no longer remain any place of criticism against Yazid or Muawiya.

Muawiya in collaboration with his self-appointed governors like Amro-Aas, Zujad-ibn-Abih, Mughaira-ibn-Sho'ba, Marwan-ibn-Hakam, Walid and other Bani-Umayyid governors (who more or less were afflicted with the same anti-Islamic behaviour as Yazid-ibn-Muawiya) employed all the governmental power and mobilized a group so that they could fabricate and narrate those traditions. They employed all their capabilities, tricks and stratagem and propagated these traditions in all the Islamic countries right from the farthest point of the Muslims living in Iran to the farthest point in Africa, Yemen, Syria and Iraq. This affair progressed smoothly because during the rule of the Caliphs, the Holy Prophet's traditions had been disallowed from being propagated - except if they were to the interest of the governmental policies and during Muawiya's reign, things had become worst because the fabricated traditions were filling this strange vacuum in the Islamic countries.

Another reason for the easy propagation of these traditions was that the opposition to the ruling power were all placed in Medina and had no access to the cities of the Islamic countries. It was only the ruling elite which was implementing its plans in all the cities and villages of the Islamic countries with no challenge from any side.

It was for this reason that the ruling power succeeded in achieving much higher aims than the above-mentioned aims such as:-

(a) Exhibiting the position of Caliphate to be higher than the position of Messengership.

(b) The Muslims reckoning religion to be obedience of the Caliph.

The ruling power during Muawiya's era, succeeded in achieving these two bizarre aims. It was after Muawiya's that the government of Yazid could fire the holy Ka'aba with catapult by the hands of those very Muslims who used to face it in their prayers; permit his soldiers to loot and plunder whatever they wanted in the Holy Prophet's Medina for three days; massacre the Holy Prophet's household in Karbala and take the Holy Prophet's daughters as captives along with the severed heads of the Prophet's sons around the Muslim cities and display them to the Muslims.

They performed all these evil acts because they reckoned the Caliph's command and the obedience of the Caliph to be the religion. For achieving these two objectives, the Umayyids had no alternative but to start the proceedings from the first and second Caliph and then to execute this reflection amongst the coming Caliphs - i.e. exhibiting the status and deeds of the first and second Caliph to be more superior than the Holy Prophet's status and deeds and showing that the (true) religion is nothing but acting upon their sayings. Their problem in this affair was the government of Amir- ul-Mumineen (A.S.) where Muawiya and his companions found its remedy in this to propagate that his government was against the government of the Caliphs and he himself was the killer of Uthman and so cannot be the true Caliph of the Muslims. Thus Ayesha and Caliph Muawiya revolted against him and the Holy Prophet's companions like Talha and Zubair too cooperated with them. In this regard too, they forged numerous traditions and spread them amongst the Muslims.

Finally, this matter has become clear that during Muawiya's era, they achieved all their objectives through fabrication of traditions. Therefore, we reckon fabrication of traditions to be the third factor in the alteration of Islamic beliefs and commandments.

379- A person like me will never give allegiance to a person like him.

THIRD SECTION:

IN EXPLANATION OF THE THIRD MEDIUM

The third medium is the matter of fabrication of traditions.

Previously, it was mentioned that most of the interpolated traditions had been fabricated during Muawiya's reign. This statement is not based on guess or conjecture. Rather, it has been recorded and registered in the books. Here, «Mada'eni» has recorded some proofs in his book «Al- Ehdath» which are as follows:

Firstly, in the first year of Muawiya's Caliphate (which they named as 'the year of congregation') he himself issued a command to all his officials in the entire Islamic territories that if anyone narrates anything about the virtues of Abu-Turab and his household they would be dismissed from government protection and his killing will become allowed and the confescation of his wealth permissible.

Secondly, for the second time he issued a command to all his officials that they should not accept the testimonies of the Shias of Ali (A.S.) and that they should recognize, attract towards themselves and honour Uthman's friends and those who narrate traditions about his virtues and live in places under their rule and that they should write to him all that they narrate about Uthman's virtues and they register the narrator's name along with the name of his father and household members. For this reason, the traditions narrated by anyone from the Holy Prophet in connection with Uthman's virtues would come out in the form of an official document and would be sent to the Ummayid court. This command was so implemented that Uthman's so called virtues and the traditions which contained Uthman's virtues gained abundance because Muawiya liberally donated money, gifts, robe of honour, land and property and whatever he had in possession in this way and distributed these among the Arabs and kinsfolk. Thus, fabrication of traditions escalated and those seeking the worldly pleasures engaged in competition with each other in order to derive a greater share. There was no rejected or wretched person who would approach the official agent or Muawiya's governor and narrate a tradition about Uthman's virtue and excellency except that his name would be written down; his relation with the ruling power would become firm; his intercession with respect to others would be accepted and his social value and prestige would rise. Some time passed in this manner.

THE ISSUE OF THE THIRD COMMAND

After this declaration, another command was issued by the central ruling Caliphate that traditions about Uthman have increased and have spread in all the Islamic cities and districts. When you receive my letter invite the people to narrate traditions about the virtues of the companions (of the Prophet) and the initial Caliphs and do not keep with yourselves any traditions which people have narrated about Abu-Turab except if you level a contrary statement against it in the case of the companions. This is because such an affair gladdens me more and pleases me the most. Moreover, it shatters more the reasonings of Abu-Turab and his Shias and is more severe for them than the virtues of Uthman.

Muawiya's declaration was read out to the people and following this, numerous forged traditions were narrated about the virtues of the companions. Ignorant people pursued hard in this manner until these traditions also found their way on the pulpits of the Islamic cities and reached to the teachers of ideological schools where they repeatedly taught them to the children and youngsters until they accepted these forged traditions in the same manner they accepted the holy Quran. From here, it passed into the house amongst the women, girls, servants and slaves. The male-member of the house would listen to these traditions from the official pulpits and the Friday-prayer sermons and would then go to his house and reveal them for his family-members - wife, children and servants.

For years, things continued in this manner. Muawiya ruled from 40 A.H. to 60 A.H. During this period, the mammonists competed with each other and took preference over one another in fabricating and forging traditions. In this way, numerous traditions were forged and numerous lies were propagated. The jurists, judges and governors all got entangled in this matter and all took this course. Those who were preoccupied the most were the deceitful and weak-faithed reciters of Quran who apparently exhibited themselves to be humble and men of worship. They fabricated traditions so that they could derive great pleasure and gains from the governors; that they could gain proximity towards the ruling power and make use of the lands and properties. Things continued in this manner until such false traditions reached the hands of religious and truthful people. Such people narrated the afore- said traditions in its true form and they never divulged and believed in them.

«Ibne-Naftavia» a historian of the fourth century A.H. while confirming Mada'eni's narration says:-

«Most of the false traditions which divulge the virtues of the companions have been fabricated during the period of Bani-Umayyids. By employing such methods the fabricator and narrator of such traditions wanted to gain proximity to the ruling power and draw the

attention of the Umayyids. By this act the Umayyids too wanted to rub the nose of Bani-Hashim to the ground. [380]

A FEW EXAMPLES OF SUCH TRADITIONS

(a) When the verse: [Arabic text] was revealed, the Holy Prophet invited the Bani-Hashim to his house and presented Islam to them. Thereafter he said:

[Arabic text]

All displayed disinterest in bringing faith and supporting the Holy Prophet and it was only Ali (A.S.) who expressed his acceptance. The Holy Prophet said:

[Arabic text]

In violation of this reality, they have narrated f rom Ayesha as saying: When this verse was revealed, the Holy Prophet gathered Bani-Abdul Muttalib and said: 'O my kinsmen, 'O Safiya daughter of Abdul Muttalib, 'O Fatema daughter of Muhammad (S.A.W.A.) act as the slaves of Allah. I am unable to do anything for you.

They have also narrated from Abu-Huraira that when this verse was revealed, the Holy Prophet invited the Quraish and while addressing each one of their sects said: Deliver yourself from the Fire of Hell....

Moreover they have narrated from others that the Holy Prophet mounted over a heap of stones and said:

I warn you from the Fire....

In this manner, they brought other traditions contrary to the afore- mentioned true tradition.

(b) In a famous tradition, the Holy Prophet said:

[Arabic text]

The contradiction to the above tradition is what they have narrated from the Holy Prophet as:-

[Arabic text]

(c) The Holy Prophet (S.A.W.A.) said:

[Arabic text]

The contradiction to this is what they have narrated from the Holy Prophet as:-

[Arabic text]

TRADITIONS ABOUT AYESHA'S VIRTUES

Perhaps the traditions which have been narrated about Ayesha's virtues are of this type too and are similar to the traditions which exhibit the Holy Prophet's love towards his daughter Fatemah. For example:

«Whenever the Holy Prophet would proceed for a journey out of Medina, the last person whom he visited before departure from his family was Fatemah (A.S.).»[381]

"And whenever he would return from a journey the first person whom he would visit was Fatemah (A.S.)".[382]

Another tradition says: "After offering two units of prayers in the mosque, he would first meet Fatemah and then all his wives." [383]

Moreover, he said: "Fatemah is a part of my flesh. Whoever angers her has angered me." [384]

Yet in another tradition he said: "Allah becomes furious due to the anger of Fatemah (A.S.) and becomes pleased due to the happiness of Fatemah (A.H.)" [385]

Compatible to these and numerous other traditions in connection with the honour and value of the Holy Prophet's daughter before God and His Messenger, traditions have been narrated about Ayesha (too) which are as follows:

«In one of the wars the Holy Prophet (S.A.W.A.) made his soldiers to halt in an arid desert area for the purpose of searching for Ayesha's necklace. The soldiers of Islam were in need of water in that dry desert area to perform ablution for prayers. This was while the Holy Prophet's head rested on Ayesha's knees for sleep. When he awoke, God revealed to him the verse of «tayammum» (dry ablution). The Muslims said:

[Arabic text]

«O the family of Abu Bakr, this blessing from your side is not the first blessing. Abu Bakr replied:

[Arabic text]

'O my daughter, I was not aware that you are so bountiful.'

Similarly, all the traditions which were discussed previously like the one which mentions that the Holy Prophet carried Ayesha over his shoulders in order to show her the dance of the «Habashis» in the mosque are all and all commensurate that they should have been narrated along with the traditions about Fatemah's virtues.

* * *

Up to here we have mentioned such traditions which were in agreement with the official and open declaration of the ruling Caliph i.e. Muawiya who had ordered the people to narrate virtues about the Caliphate school as against the virtues of the household of Abu-Turab Ali.

However, what could be the reason for narrating those set of traditions which does not contain any virtue for the Chiefs of the Caliphate school but at the same time shatters the personality of the Holy Prophet and his household?

In this connection, apart from what we had previously mentioned about the objectives of the Caliphate school, we shall now mention another damaging objective of Muawiya - where history has recorded this objective from the very tongue of Muawiya.

In history, Muawiya's utmost dangerous objective has been recorded in the words of Muawiya himself which as follows:-

Zubair-ibn-Bukar[386] narrates in his book «Al-Muwaffaqiyat» from Matraf son of Mughaira-ibnShu'aba as such: «I accompanied my father in the journey to Syria. My father would visit Muawiya every day and would converse with him for long hours, on returning home he would narrate about Muawiya and his astuteness and sagacity with astonishment. However one night when I saw him in an angry state, I paused for a moment because I felt my father's anger was due to our action or due to an event which has occured in connection with our behaviour. When I inquired about his state, he replied:

'O my son, I have returned from the most wicked and apostate person!

I said: Behold! For what reason?

He replied: Muawiya's gathering was devoid of any strangers. I told him: 'O Amir-ul-Mumineen, you have achieved your objectives and wishes. Now considering your old age, how good would it be if you embark on justice and treat others with kindness! If you show grace towards your kinsmen Bani-Hashim and strengthen your relationship with them then

the future generation will indeed remember your good name after your departure. I swear by God that today, they do not possess anything which may cause you to fear or panic. (i.e. the Bani-Hashim are no more close to Caliphate). Muawiya replied: It is not so. It is not what you say! Abu-Bakr came to power, cherished justice and bore many hardships. I swear by God that when he died, his name too died along with himself except for one or two person who in a day might say. Abu Bakr!!

Thereafter, Omar came to power. He strived hard and during the ten year period of his Caliphate he suffered a great deal. Not even a few days had passed after his death that nothing remained from him except that a person may perhaps now and then say: Omar!

Then, our brother Uthman sat on the seat of Caliphate. From the view-point of ancestry, there existed no person like him!! He did whatever he did and the people did with him whatever they did. However when he got killed, I swear by God that his name too died and his conduct and deeds too were forgotten!!

On the other hand, this Hashimi man's name (i.e. the Holy Prophet) is loudly pronounced five times a day and remembered in a dignified manner in the entire Islamic world:

[Arabic text]

"What do you think is the person for this name to have remained alive 'O the wretched one? Nay, I swear by God that I shall not rest unless I bury this name...!!!" [387]

Muawiya's breast was burning in f lames like a fireplace because of the universal fame of the Holy Prophet's name - the one who had destroyed Muawiya's brother, uncle, grandfather and other kinsmen in the battle of Badr. He wanted to bury this name and for achieving this aim he had two plans in mind:

Muawiya's first scheme can be summarized in the following sentence:

«Not even one person should remain alive from Bani-Hashim»!!

This is not only we who infer this affair but Imam Amir-ul-Mumineen (A.S.) too stipulated as such: «I swear by God that Muawiya wishes that not even one person should remain alive from Bani-Hashim. By this means, he wishes to extinguish the Divine Light.

However, God will not remain satisfied but with the completion of His Light even though the infidels may be averse of His Wish.»

The second scheme was the fabrication of those set of traditions which we discussed in the past wherein the Holy Prophet's character was diminished but did not contain any virtue about

the chief of the Caliphate school like:

The Holy Prophet stood in the adytum of the mosque for prayers in the state of «Janabat» (major ritual impurity).

Or that the spell of a Jew had its effect on the Prophet.

The traditions vilifying Ali too which were discussed previously belong to the same category.

However that which assisted Muawiya the most in reaching his objective was these set of traditions where they have narrated the following fable:

«God revealed Sura Alaq upon His Prophet through Gibra'eel. The Prophet doubted whether the bearer is a jinn or Satan! With regards to the verses of Sura Alaq too, he doubted whether the verses are like the rhyming prose of the soothsayers who learn them from the jinns or not! He also doubted about his own self lest he has himself become a soothsayer. For this reason, he became very much disturbed and thought of hurling himself down the mountain so that he would die and not become a soothsayer. Anyhow, he finally gained certainty with the help of Warqah-ibn-Nufail, a Christian!!!

To what extent such a letter can help Muawiya and Yazid who said:

[Arabic text] [388]

And the same in the case of the hypocrites where the holy Quran has informed about them and says:

[Arabic text] [389]

386- Zubair-ibn-Bukar was from the progeny of Abdullah-ibn-Zubair and died in the year 256 A.H. He has written this book in the name of Al-Muwaffaq Billah, son of Muttawakkil. This book has recently been printed in Baghdad in the printing-house of «Al-Aani» in 1392 A.H. and this narration has appeared on page No 576. Mas'oudi has narrated from him in Muruj az-Zaheb. De same has also appeared in the margin of Tarikh-e-Ibn Athir (9/49) and in the Commentary of Ibne-Abil Hadeed on Nahjul-Balagha - first edition (1/463)

388- The Hashamites (the Holy Prophet and the tribe of Bani-Hashim) played with the wealth and kingdom. Neither there had come any news nor there was any revelation.

389- (Tauba - 101) «And from among the people of Medina, they are stubborn in hypocrisy;

you do not know then; We know them.

THE DESTRUCTIVE ACTIVITIES OF THE

INFILTRATING AGENTS IN THE TRADITIONS

Well, so far we reviewed briefly the destructive activities of the internal agents in the traditions of the Caliphate school. Now we shall discuss the destructive activities of the infiltrating agents in Islam:

During the period of ignorancy and in the pre-Islamic era the thinking of the people of Mecca and Medina and the Arab tribes dwelling in the desert (who in their gatherings during the Haj period and in the markets of «Akkaz» and «Zil-Mujaz» would converse with each other) were entirely concentrated on boasting of tribes, wars and plunders, camels, horses, sword, spear and sometimes about their beloved ones and their territories. They used to worship idols and seek knowledge from the soothsayers. However, things completely changed in the Islamic society. The holy Quran persuaded them to ponder over the commencement of creation (Genesis) and its philosophy, the heavens, stars, admonitory stories of the past nations and thousands of other realities. The recitation of Quran would make their souls thirsty for acquiring such type of knowledge. On the other hand, as a result of the victories and eminence of nations like Rome, Persia and Egypt and with all their different type of reflections, thousands of questions would arise for them and questions would be asked from them especially if we take into account the fact that the Caliphate had shut the mouth of those who had acquired such type of knowledge from the Holy Prophet (S.A.W.A.) and had strictly forbidden the propagation of the Holy Prophet's traditions and the fact that the Caliphs too were unable to answer such questions just as we saw in the case of Subaigh Tamimi who in reply to his query about the meaning of: [Arabic text] the Caliph whipped him, sentenced him to imprisonment and exiled him until Amir-ul-Mumineen (A.S.) replied this query during his period of Caliphate. Under these circumstances, the Caliphate school was supposed to find a remedy for this distress.

The Caliphate school cured this distress and what a strange cure!! For the treatment of this distress, it employed the services of some of the scholars of «Ahl-e-Kitab» (people of the Book) - the same ones who had apparently accepted Islam like Tamim-Dari who in reality was a Christian monk and because of the theft which he had committed, had accepted Islam so that he would be safe from receving punishment for his crime.

During the period of the second Caliph, he was appointed as the Caliph's official speaker before the Friday-prayer sermons in the mosque and during Uthman's era, one more day was added to it. A specimen of his reflection in the books of «Sihah» belonging to the Caliphate school is the fable of Jassaseh (a hairy beast - Jajjal).

Another scholar from «Ahl-e-Kitab» who was befittingly utilized by the Caliphate school was Kab al-Ahbar, a Jew. He accepted Islam during the period of the second Caliph and stayed in Medina on insistence of the Caliph. He remained the official speaker of the Caliphate court right to the period of Uthman's Caliphate and queries were always asked from him. Amongst the traditions which he has left behind is this saying: «The Ka'aba prostrates before Bait-ul-Muqaddas every day in the morning.»

The second Caliph inquired from him: Where was God before creating His «Arsh» (Throne)? From what matter He has created water upon which He later placed His Throne? Kab al-Ahbar said: «I have found in the source of wisdom i.e. the Torah that God was on top of the rock of Bait-ul- Muqaddas and the rock was hanging in the air. God spitted as a result of which oceans came into existence. He created His Throne from a part of the rock of Bait-ul-Muqaddas and then sat upon it and made the Bait-ul- Muqaddas from the remaining portion of the rock.» Hazrat Ali (A.S.) who was present at that moment disclosed his lies.

This scholar trained students like the companion Abu-Huraira, (who has narrated abundant traditions) Abdullah-ibn-Omar and Amro-Aas amongst the companions and disciples of companions. In this manner, the traditions belonging to the Ahl-e-Kitab astonishingly found their way into the reliable books of the Caliphate school.

ANOTHER DANGEROUS INFILTRATING AGENT

During the end of the first century A.H. and beginning of the second century, the Caliph of the time gave permission for the Holy Prophet's traditions to be put into writing. At that time, another dangerous infiltrating agent by the name of «Zanadeqa» (dualists) embarked on a wide-scale sabotage of all kinds of Islamic reflections where the most important of all was the fabrication of traditions. We have already discussed the destructive activities of one of them by the name of Seef-ibn-Omar Tamimi and mentioned for you the names of twenty-eight fictitious lands and cities in Iraq, Yemen, Hejaz, Syria and Iran which were fabricated by him.

We also discussed nine fables with regards to the apostasy which had never ever taken place;

eleven Islamic conquests in wars which had never occured and the figure of hundreds of thousands of deaths in the Islamic wars which had never occured and which consequently exhibited the progress of Islam through force, sword and bloodshed.

And hundreds of other destructive acts such as introducing the virtuous companions like Abu-Zar and Ammar as seditious persons.

And he has reversed tens of historical events and hundreds of superstitious fables in the name of miracle and we have seen in our discussion that these destructive activities have found their way in seventy-two reliable books on hadith, history, biography and geography belonging to

the Caliphate school.

CONCLUSION:

Reference to the primary sources of Islam necessitates expertise where the vital ones amongst them consists of the following:-

(a) Expertise in the recognition of the Arabic language during the era of the revelation of the holy Quran.

(b) Expertise in the knowledge of narrators of hadith.

(c) Expertise in «Ilme-Usul-e-Fiqh» (methodology of Jurisprudence)

(d) Engaging in the above instances under the care of jurists and experts of sciences - In other words, taking a course in seminary lectures. Acquaintance with the Arabic language for perceiving the following matters from the Quran:

(i) Existence of a Creator and His «Tauheed» (Monotheism)

(ii) Prophethood of the Prophets - from Adam to the last of the Prophets and the incumbency of their obedience.

(iii) Resurrection - Reward and punishment.

(iv) General acquaintance with the Islamic commandments.

However, knowledge about the Divine Attributes, the Attributes of the Prophets, description of the Day of Judgement, creation of the heavens and the earth and similarly the manner of acting upon the Islamic commandments should be learnt from the Prophet through the very primary sources (hadith and seerah) which in these circumstances necessitates the possession of the above-mentioned skills.

The most vital condition for reference to the Quran and the primary Islamic sources is that one should not possess a pre-planned opinion so as to establish an evidence from the Quran and hadith for one's claim. Otherwise it would amount to interpretation by opinion and will invite the Divine Wrath.

Aside from what we mentioned before, we were and still are entangled in other problems at the moment such as: Amusing interpretation by opinion by those unacquainted with the

Arabic language; reference to the Quran and interpretation by opinion by inexpert persons and the silence of the learned scholars; the encouragement of these inexperts by others and assassination of those who wished to clarify these heresies. All these gave an official status to this work so much so that deviated groups like Furqan and Mujahideen-e-Khalq succeeded in firstly acquainting the youths with the European-gifted Islam and then interpreting the Quran by opinion and later killing them in groups in the houses and killing whomsoever they desired by the hands of these very deceived ones.

On the other hand, it was the campaign by some of the inexperts against these actions and the propagation and print of unknown and superstitious writings accompanied with exaggeration that afford an opportunity to those who wanted to accuse the Shias of heresy.

Does there exist any remedy for these pains?

Verily, the remedy for all the pains related to the Islamic societies lie in taking measures to act upon the instructions of their Prophet who said:

[Arabic text]

In the future discussions, we shall by the Will and Power of Allah, resort to the examination of the Holy Prophet's traditions (S.A.W.A.) in this regard and then stick to the main topic which is «the role of Imams in the revival of religion.»

390- Sahih Tirmidhi (13/201) Osd-ul-Ghaba - In the Biography of Imam Hassan (A.S.), Durrul-Manthur of Suyuti in interpretation of the verse [Arabic text] in sura Shura. Similarly, in another tradition with the same contents in Mustadrak as-Sahihain (3/109), Khasa'es-Nesa'ee (Pg. 30), Musnad-Ahmad (3/17), Tabaqaat-Ibne Sa'ad (2/2), Majmah az-Zawa'ed (9/163) and Kanz-ul-Ummal (1/47, 48 & 49).

THE END

NOTES

1- Bukhari - Book of Salat, Chapter - [Arabic text] 1:809, Printed in 1313 A.H. Also the interpretation of the first verse in the same book 6:20; Tirmidhi 5:206 Egyptian print and Nesa'ee 2:323.

2- Baqarah: 125

3- Ahzab: 59

4- Tahrim: 5

5- Muaminun: 12: 13:14

6- Musnad of Tayalesi: 9/42 Indian print.

7- 'Fathul - Baari' 2:51 and 'Omdatul-Qaari' 4:144

8- Refer to 'Omdatul-Qaari' 4:144

9- 'Fathul-Baari' 2:51

10- Tarikh al-Khulafa - Suyuti 122 Cairo print - 1992 - in the section of 'Omar's Agreement'.

11- Tarikh-e-Ibn Asaker 13: 1,8,10.

12- Baqarah: 98

13- Ahzab: 59

14- Tauba: 84

15- Tarikh-e-Madinat-ul-Dameshq - Ibn Asaker 13:7,8 & 9.

16- Bukhari - Book of Prophets 4:174 and Book of Virtues of the companions of the Prophet 5:12 Sahih Muslim - Book of Virtues of the companions 7/115 Egyptian print Tirmidhi - Book of 'Manaqib' 5:622 Vol. 3663. Musnad of Ahmad - 2:339 & 6:55 Tayalesi /3348

17- Ibn - Asaker 13:8 & 10.

18- Ibn-Asaker 13: * & 10.

19- Tarikh-e-Khulafa - Suyuti: 122 Chapter of Omar's Agreement.

20- Tarikh-e-Ibn Asaker 13:11

21- Tarikh-e-Ibn Asaker 10:11

22- Tarikh-e-Ibn Asaker 110

23- Tarikh-e-Ibn Asaker 11 and Sunan of Tirmidhi - chapter of 'Manaqib' of Omar.

24- 'Musnad' of Ahmad 4:246

25, 26, 27, Sahih Bukhari 1:37 [Arabic text] and 2:48 [Arabic text]; Ibn- Maaja [Arabic text] 305, 306; Al-Daarami 1:171; Sahih Muslim - Book of cleanliness - 73; Musnad of Ahmad 5:394, 402; Nesa'ee [Arabic text] [Arabic text]; Sunan of Abu Dawoud - Book of cleanliness 1:7 and Sunan of Tirmidhi 1:30

28- Baldah is a land outside Mecca tying to the western side of the city.

29- Al-Bukhari-Book of sacrifices: 72 [Arabic text] 3:206, 207, and the Book of 'Manaqib' (virtues) of Ansars: 2:210 chapter 24. and Musnad of Ahmad 2:69,89,127

30- Musnad of Ahmad 1:189/1648 and Majamuz-Zawa'ed 9:417

31- Taqreeb al-Tahzeeb 1:435

32-Al-Mahbar: 175 and Ibn-Hashim 1:232 print - Ibrahim al-Abyari, Masoudi and Muruj az-Zahab 1:84 print Asad Dagher and Bulugh al-Arab 3:252

33- Mufradat al-Quran-article of [Arabic text] Al-Mesbah al-Munir Mukhtar al-Sihah and Qamous al-Muheet - same article.

34- Sahih Muslim 1:133 - Egyptian print Ibn-Maajah 1:501/1573 - almost similar to the contents of the previous tradition.

35- Abu Dawoud - Book of Sunnah. Chapter of 'Necessity of Sunnah'. 4:200, Ibn-Maajah 1:15-16/42 Darami 1:44 - chapter of 'Submission to Sunnah'; Tirmidhi 5:44/2676 and Musnad of Ahmad 4:126

36- Muminun: 14

37- Muminun: 14

38- Ahzab: 59

39- Muhammad-ibn-Seerin says: I asked from Ubaidah the meaning of the verse: [Arabic text] and he gave a practical reply. He put over his head a covering which he had with himself and concealed his entire head with it down to the eye-brows. He covered himself in such a manner leaving only one opening on the left side.

40- In our very first review of the 'occasion of revelation' of Sura Tahrim we found thirty-seven traditions which had mentioned the names of these two women and all of these traditions can be found in the exegesis of the said Sura in «Durrul-Mansur» of Suyuti.

41- Refer to the enegesis of the Sura in «Durrul-Mansur» of Suyuti.

42- Baqarah: 219

43- Nisa: 43

44- Maidah: 91

45- Sunan' of Abu Dawoud - Book of 3:325 First chapter and Sunan' of Tirmidhi - exegesis of Sura Maidah.

46-Nisa: 43

47- Maidah: 90

48- Exegis of Tabari 2:211

49- «Al-Mustatral-fi-kulle-fun-mustatraf» 2:26 Author - Muhammad-ibn- Ahmad Abshiyi (850 A. H.)

50- Exegesis (of Quran) of Qurtabi 5:200

51- Mustadrak as-Sahihain - Hakim Naishabouri 2:307

52- 'Book of Cleanliness' from: Sunan Nesa'ee 1:26; Tirmidhi 8th chapter and Ibn-Maaja 14th chapter. 'Musnad' of Ahmad 6:192, 213.

53- Sunan Nesa'ee - Book of Cleanliness 1:17-18

54- Sunan Nesa'ee - book of cleanliness, 'Musnad-Ahmad-ibn-Hanbal 3:443 and 4:224,237; Sunan - Abu Dawoud - chapter of cleanliness and Tirmidhi chapters of cleanliness - chapter 16.

55- Sunan Tirmidhi - book of cleanliness, chapter 16; Sunan Ibn-Maaja chapter 23 and Musnad of Ahmad 4:396,399 and 413

56- 'Sunan' of Ibn-Maaja - book of cleanliness, chapter (41) [Arabic text] 1:112 and Tirmidhi, chapter 8.

57- 'Sunan' of Ibn-Maaja - book of cleanliness, chapter 14.

58- 'Sunan' of lbn-Maaja - book of cleanliness, chapter 14.

59- 'Muta' of Malik - book of cleanliness, chapter 14.

60- 'Fath-ul-Baari' 1:443, Irshad-us-Saari 1:277 and Shar-ul-Nuwia 3:165.

61- 'Khutba-e-Qasea' (Sermon of disparagement) No. 192 Nahjul- Balagha Research by Subhi Saleh: 300 and commentary of Abdah 1, 182.

62- Sayed Hashim Al-Bahrani: Huliat-ul-Abrar 1:18 Printed in Qum.

63- Akmaluddin or Kamaluddin: 104, Bihar-ul-Anwar 15:144 and Min-la- Yahzarul-Faqih - Chapter on Anecdotes.

64- In the holy Quran, two types of Imams (leaders) have been introduced (I) the divine selected one (II) an Imam who invites towards the fire.

65- Taurah - Book two, Samuel - Chapter 11.

66- Tabari -1:1460 - 1462

67- 'Ijtihad' (independent judgement) in the race or 'Nas' (text)

68- Sunan Baihaqi 7:206, Badayat-ul-Mujtahid 1:346, Zaad-ul-Ma'ad 2:205, Al-Mughni Labin - Qadama 7:527, Al-Muhli La'bin - Hazama 7:107 and Ibn-Abid Hadeed 3:167 First edition.

69- Sahih Bukhari 1:190, Sunan Nesa'ee 2:15 For other sources refer to Preface of Mer'at-ul Uqool 1:232

70- Sahih Muslim 8851145

71- Ibn Zubain attributed blindness to Ibn-Abbas because he had become blind during the final stages of his life.

72- Zaad al-Ma'ad 1:248; Az-zawa'ed - Samania 1:330/1108 and Al- Musannaf from Ibn-Abi

Shuaiba.

73- 'Musnad' of Ahmad 1:252 and Zaad-ul-Ma'ad 1:257 [Arabic text]

74- 'Musnad' of Ahmad 1:337 and Zaad-ul-Ma'ad 1:257

75- Refer to preface of Mera'at-ul-Uqool 1:76-99

76- Same book 1:27-42

77- Like the tradition: [Arabic text] Musnad of Ahmad 5:382, 385, 399 and 402 Tirmidhi 5:609/3669 and Ibn-Maaja 1:37/97

78- Preface of the book 'Al-Estia'ab' and 'Asad-ul-Ghaba'

79- 'Sunan' of Abu Dawoud 5:209; Aqd'ul-Fareed 5:52 and Murooj-uz- Zahab 3:147

80- Al-Aqd-ul-Farid 5:51

81- Incident (89) in Tarikh-e-Tabari 5:67; Ibn-Athir 4:205 and Ibn-Kathir 9:76

82- Ibn-Kathir 10:8

83- Sahih Muslim [Arabic text] 6:21

84- Sahih Muslim [Arabic text] 6:20,21

85- Sahih Muslim [Arabic text] 6:20,21

86- Sahih Muslim [Arabic text] 6:20,21

87- Shar-e-Nuwi of 'Sahih Muslim' 12:229

88- Shar-e-Nuwi of 'Sahih Muslim' 12:229

89-Nisa: 59

90- Abul-Qasim Ishaaq-ibn-Muhammad Hakim Samarqandi [Arabic text] - Translation on the commands of Amir Nuh Saamani in the year 370 A.H. by the endeavour of Abdul-Hai Habibi - Tehran, 1969.

91- Masoudi: 'Murawwij'-az-Zahab' 3:71 - 72; Beirut Print

92- Yakubi: 2:251 - 252 - Beirut Print 1990

93- Yakubi: 2:251-252 - Beirut Print 1990

94- Tarikh-e-al Khamees 2:303 and Tarikh-e-al Khulafa 209.

95- summary of 'History of Islam' - Zahabi 3:114 Ibn-Kathir 8:329 and Tabari 2:844-845 and History of the Caliphs (Tarikh-e-Khulafa) 212.

96- History of Islam - Zahabi 3:114

97- Tarikh-e-al Khamees 2:305

98- Tarikh-e-Ibn-Kathir 8:332

99- Ibn-Zubair was an apostate poet f or thc Quraish during the period of ignorance and has recited the afore-mentioned poem wit h regards to the Muslim martyrs of the battle or Uhud and expressed a feeling of satisfaction from those killed in the battle of Badr.

100- Condensation from the following references: Tabari 7:11-14, event of the year 72 A.H.; Ibn-Athir 4:47-49, 146; Ibn-Kathir 8:220-225; Tarikh- e-Yaqubi 2:251-252; Muwwarij-az Zahab 3:71; At-Tanbiyah-wal-Eshraf: 264; Futouh A'asam 5:300; Al-Aqdul-Farid 4:390; Tarikh-Islam Zuhbi 2:357 and its detached account in Summary of Mera'at-ul-Uqool 2:336- 344.

101- During the reign of the caliphs, they used to brand the neck and hands of Hajjaj with leaden scal in order to show that that animal was belonging to the Government. Branding the companions or their hands (too) was to reveal that they were the special property of the Government.

102- Tabari: 7:206 - event of the year 74 A.H.; Ibn Athir 4:139 and Yaqubi 2:272.

103- Zuhbi - History of Islam 3:18-19 - First edition

104- This book has been translated into Arabic under the title: [Arabic text] and a part of it too has unfortunately been translated into Persian.

105- Basa'er-ul-Dareja'at: 301 - Muhammad Hassan Safaar

106- Usul Kafi 1:53 - Research of Ali Akbar Ghaffari.

107- Sahih Muslim - Chapter of «Virtue of the Companions» - 36/37 and 'Musnad' of Ahmad 4:366

108- Hind-ibn-Abu Halah who was the son Of Khadijah from her first husband before her

marriage with the Holy Prophet and was Imam Hassan's uncle through relation, was killed in the battle of Jamal. He has belletristic and charming words for the Holy Prophet's appearance. He would speak in such manner that as if he is reciting a poem or would narrate in praise of the Holy Prophet a humourous poem. Ht was f or this reason that Imam Hassan (A.S.) was fond of his sayings. Refer to 'Makarem-ul- Akhtag' of-Tabarsi: 11-23.

109- Makarem-al Akhlaq Tabarsi 11:23

110- However in recent centuries since the Zoroastrians have lived in thc Islamic societies, they have gradually and steadily given up this practice and considered it to be an evil and ugly act. Refer to Sae'ed Nafisi: «The social history of Iran» 2/35 and Christensen: «Iran at the time of Sassanides» - translated by Rashid Yasemi Pg. 348 - 2nd edition.

111- Wasa'el-us-Shia 98/11 Tradition No. 7 and Safinat-ul-Bihar 527/2.

112- Al-Bedaya-wal-Nihaya 10/153 + Al-Mauzu'aat 3/76 + Le'aali al- Masnu'ah 2/468.

113- He died in the year 224 or 225 A.H. at the age of 93. (Mizan-ul- Ehtedal 3/153 + Al-Fehrest - Laben Nadim /113 Tehran Print)

114- By 'year of congregation' [Arabic text] is meant the year 40 Hijri when Muawiya had pined full control of all the Islamic lands. This afore- said year was called [Arabic text] because none opposed Muawiya in that year. The reason why the followers of the Caliphate school are called as Ahl-e-Sunnat and Jama'at (men of tradition and community) is because they are unanimious and united in following the Caliphs and are unopposed to them.

115- As per the narration of Ibn-Abil Hadeed - Commentary of Nahjul- Balagha 3/15 - 16 old print and Vol. 11/44-45 Print - Muhammad Abul- Fazl Ibrahim.

116- Refer to Al-Fehrest Labin Nadeem /90. Tehran - print

117- As per the narration of Ibn-Abil Hadeed: Commentary of Nahjul- Balagha 3/15 onwards - old print and Vol. 11/46 print - Muhammad Abul- Fazl Ibrahim.

118- Shuara /214.

119- And perhaps Zaid, because he too had lived in this house and was reckoned to be one of its members.

120- Tarikh-e-Tabari 3/1172-1173 and Vol. 2/319-321 print - Muhammad Abul-Fazl Ibrahim + Tafseer-e-Tabari 19/74-75 + Al- Badayah wal-Nihaya 3/39-40 + Ibn-Athir 2/41-42 print - Daarul-Kitab al- Arabi + Musnad-e-Ahmad Vol. 2/352 - 1992 print - Ahmad Muhammad Shaker + Tafseer-e-Durarul-Manthur 5/97.

121- Sahih - Muslim 1/133 print - Muhammad Ali Subhi.

122- Refer to Tabari with regards to the events in the third year Tarikh-e- Tabari /69-1174, printed in Europe and vol. 2/319, Egyptian print - research by Muhamamd Abul-Fazl Ibrahim. Similarly Tarikh-e-Ibn Athir 2/41 + Tarikh-e-Ibn Kathir 3/37 + Tarikh al-Khamis 1/287 + At-Tabaqat- ul-Kubra 1/199 onwards + Insab-ul-Ashraf 1/15 onwards + Al-Ektefa 1/279-281 Egyptian print.

123- At-Tabaqat-ul-Kubra 8/58 Beirut print + Asad al-Ghaba 6/188-192.

124- Refer to the research on 'Musnad' of Ahmad undertaken by Ahmad Muhammad Shaker vol. 2/352 1992.

125- Usul-Kafi Vol. 1/457 and 458 + Tarikh-ul-A'imma Labin Abi al- Thalaj /6 - precious collection + Taj al-Mawalid Tabari /97 - precious collection + Mustadrak ala-Sahiheen 3/156.

126- Sahih Muslim Vol. 1 Pg. 133; [Arabic text] Tradition No 348 Sunan Nesa'ee 6/248-250; [Arabic text] - chapter of Musnad Ahmad 2/333

127- Muslim 1/133 - Tradition No. 350

128- At-Tabaqat-ul-Kubra 1/78 + Emtah-ul-Asmah 1/326 + Sair Ehlam an-Nebala 2/436 + Fath-ul-Bari 6/31 and 7/391 + Al-Asabah 3/287 + Al- Ma'aref 278

129- 'Musnad' Ahmad 3/476 and 5/60

130- Al-Asabah 1/536 + Tahzeeb-ul-Tahzeeb 3/347

131- From his biography, refer to Al-Asabah 3/215.

132- Al-Asabah 3/215. Also refer to Al-Tabaqat 1/309-310 + Asad-ul- Ghabah 4/383-384.

133- 'Musnad' of Ahmad 1/281,307 + Sahih Muslim 1/134.

134- Al-Asabah 2/322

135- Durrul-Manthur 5/95-97 narrated from Tabari section 19/72 onwards and Sunan Tirmidhi 5/338-340 Tradition 3184, 3185 and 3186.

136- Al-Asaba 1/84-85. According to another narration, he was eight years old at the time of 'Hijrat' which means that he had not been born at the time of revelation of the verse. Refer to Al-Ma'aref /308-309.

137- Refer to Al-Asaba 1/146-147 + Asad-ul-Ghaba 1/205 + Al- Astee'ab 1/153-155 - Research of Ali Muhammad Bujari + At-Tabaqat-le- Khalifa-ibn-Khayat 1/186,303 and 449.

138- Tafseer-Tabari 19/73 and 75 - One tradition exists each from Ibn- Shahab, Zahak and Qatada who died in the year 124, 105 and 117 A.H. respectively. They were from the 'disciples of the companions' and had not seen the era of the Holy Prophet.

139- Jaameh-ul-Bayan-Fi-tafseer Quran - Tabari section 19/74

140- Refer to Al-Ma'aref-Ibn Qutaiba /426 - A research of Tharvat Akasha + Tabaqat al-Hafiz /25 + Tazkerat-ul-Hafiz 1/65 + Tahzeeb-ul- Tahzeeb 6/277.

141- Suyuti: Durrul-Manthur 5/96 -Twelfth tradition under the afore-said verse.

142- Asad-ul-Ghaba 1/76-77 + Al-Asaba 1/50 + Al-Estee'ab 1/80-82 + Al-Ma'aref-Ibn-Qutaiba /309.

143- Tabari 2/311-312; three traditions - second Egyptian edition - research by Muhammad Abul-Fazl Ibrahim + Al-Estee'ab ala-hamesh-ul- Asaba 3/163 + Al-Asaba 2/480 + Asad-ul-Ghaba 4/49

144- In this connection, refer to the related traditions in Sahih Muslim Vol. 1 Pg. 133 onwards, especially the first in tradition.

145- Refer to Tafseer-e-Burhan' Vol. 3/189-192 which has brought ten traditions under this verse with such contents.

146- Sifat-us-Shia - Eight tradition Pg. 165

147- Refer to Sahih Muslim Vol. 1/133 & 134 - Cairo print.

148- Refer to the research of Ahmad Muhammad Shakir in the footnote of Musnad Ahmad-ibn-Hanbal 2/352 - Tradition 1371

149- Tabari 2/319 - research of Muhammad Abul-Fazl Ibrahim + Ibn- Athir 2/41 Darul-Kitab al-Arab.

150- Mustadrak-Sahihain + Tarikh-e-Baghdad 4/348; Vol. 7/172 & Vol. 11/48 and 49 + Maj'ma-uz-Zava'ed 9/114 + Tahzeeb-ut-Tahzeeb 6/320 and vol. 7/427 + Asad-ul-Ghaba 4/22 old edition and Vol. 4/100 new edition + Al-Jaa'me as-Sagheer 1/108 Egyptian print + Muntakhab Kanz- ul-Ummal ala-hamesh-ul-Musnad 5/30 + As Sawa'eq al-Muharrega /122 + Tarikh-e-Khulafa 170 - Karachi print.

151- Mustadrak Sahihain 3/127

152-Tirmidhi 5/637 + Al-Jaa'me as-Sagheer 1/108 Muntakhal al Kanz 5/30

153- Tarikh-e-Baghdad 11/204

154- As-Sawa'eq al-Muharrega /34 - second edition.

155- Tirmidhi 5/656 and 661 - Tradition 3768 & 3781 + Musnad Ahmad 3/3, 62, 64 to 82 and vol. 5/391 & 392 + Hilyat-ul-Auliah 4/139 & 190 and 5/58 & 71 + Tarikh-e-Baghdad 1/140; 6/372; 9/231 and 232 and 10/90 & 230 + Tahzeeb-ut-Tahzeeb - translation by Ziad-ibn-Jubari and Suwaid-ibn-Sa'eed + Nesa'ee: Al-Kasa'es /36 + Asad-ul-Ghaba Vol. 5 Pg. 574 - old edition, Mustadrak 3/167 & 381 + Ibn-Maaja 1/44 tradition 118.

156- Ibn-Maaja 1/36 tradition 95 + Tirmidhi 5/610-611 - Tradition 3365, 3366 & 3664

157- Fabrication of tradition in the form of uttering false things about the Holy Prophet began during Hazrat's time itself so much so that he has warned the people against this act and promised them the Fire. Refer to Tirmidhi 5/634 tradition 3715 and Ibn-Maaja 1/13-15.

158- Commentary of Ibne Abil-Hadeed on Nahjul-Balagha 1/258 - first edition - Egypt.

159- Sahih Bukhari - [Arabic text] 8/6 + Sahih Muslim - [Arabic text] 1/136; Egyptian print + Musnad Ahmad 4/203 + 'Musnad' of Abi Awanah 1/96 - Indian print.

160- Bukhari - [Arabic text]; Section - [Arabic text] Vol. 8/6 and Vol. 3/34 - Egyptian print.

161- The author of «Mufradat-ul-Quran» says: [Arabic text] (About the term [Arabic text]) Jauhari in «As-Sihah» and Raazi in «Mukhtar as-Sihah» says: [Arabic text] Fayumi in «Al-Mesbah al-Munir» has said:- [Arabic text] Firoozabadi in «Al-Qamus al-Muhit» says: [Arabic text]

162- Elaam-ul-Wara be-Elaam-ul-Huda /151

163- Tarikh-e-Tabari 4/222 - Research of Muhammad Abul-Fazl Ibrahim Omar-ibn-Khattab's address to Ibne-Abbass.

164- Nahjul-Balagha - Sermons 33, 172 and 217 Pages 77, 236 and 246 - The research of Subhi Saleh.

165- Tirmidhi 5/633; tradition 3713 + Ibne-Maaja 1/43; tradition 116 + Mustadrakk Sahihain 3/109, 110 & 116 + Musnad Ahmad 4/281 + Tazkerat-ul-Auliya - Manaqib Amir-ul-Mumineen + Sifat as-Safuh 1/313.

166- Yaqubi 3/81 & 89; Beirut and Najaf print + At-Tanbeeh wal-Ashraaf Masoudi /293 + Ibne-Athir 4/301 and 310.

167- Fath-ul-Baari 4/453 - Egyptian print.

168- In explanation of this term, refer to the previous chapter.

169- Commentary of Ibne Abil-Hadeed 1/359 - First edition; Egypt.

170- Tabari 2/378; Daarul-Ma'aref print in Egypt + Ibn-Hisham 1/485 - Ibrahim al-Abyari and others second edition + Ensab-ul-Eshraf 1/260 - Muhammad Hamidullah print + Ibn-Athir 2/73 - Daarul-Kitab print + At- Tabaqatul-Kubra 1/228 - Beirut print + Uyoon al-Akhbar 1/184 - Beirut print + Al-Wafa-be-Ahwal Mustafa 1/236

171- Al-Baladan /78 - Najaf Print.

172- Al-Baladan /77

173- Ahsan at-Taqasim-fi-Ma'arefat al-Aqalim /102

174- Mu'ajam al-Baladan 2/86-87 - Beirut print.

175- Ar-Rauz-ul-M'athar-fi-Khabar-ul-Aqthar /151 and also under the matter 'cave' from the same book /425 - Research by Dr. Ehsan Abbassi.

176- All these discussions have been utilized from the commentary of Sahih Muslim - Research of Muhammad Fa'ad Abdul - Baaqi / 995-998 - Lebanon print.

177- Refer to Hayat-e-Muhammad 176-177 - First edition.

178- Baqarah /204 & 205

179- Baqarah /207

180- Commentary of Al-Nahj 1/358-361 - old edition.

181- Abu Muhammad Abdul-Malik-ibn-Hisham - died in 213 or 218.

182- A detailed reasoning of this saying has come in my book called «Man -Tarikh-ul-Hadith».

183- Muhammad-ibn-Jareer Tabasi - born in 224 and died in 310.

184- As-Sadooq: Kitab al-Khisal /190; Beirut print: There were three persons who used to attribute lies to the Holy Prophet - Abu-Huraira, Anas -ibn-Malik and a woman.

185- Muqrizi: Emtah al-Asmah /206-207 - Damascus print + Kitab-ul- Maghazi 2/426-427 - Egyptian print.

186, 187 and 188 : 'Musnad' of Ahmad 6/39, 129, 182, 264 & 280 + Muntakhab Kanz-ul-Ummal 6/173 + Uyoon-ul-Akhbar-Ibne Qutaiba 1/315.

189- 'Musnad' of Ahmad 6/39, 129, 182, 264 & 280 + Muntakhab Kanz- ul-Ummal 6/173 + Uyoon-ul-Akhbar-Ibne Qutaiba 1/315.

190- At-Tabaqat 2/65 - Beirut print.

191- Bukhari 1/48-49, 2/194, 3/48 and 4/122. Zaatul-Jaish was in one house in Medina.

192- Bukhari - Book of Tayammum Vol. 1/48-49; Chapter on virtues of Abu-Bakr 2/194 and Exegesis of Sura Maeda 3/48 & 4/122 + Muslim - section of Tayammum 1/191-192 + Nesa'ee 1/163 + Mutah Malik 1/53- 54 + 'Musnad' of Ahmad 6/179 + Abu Awanah 1/302.

193- Turbaan is a land between Zaatul-Jaish, Mellal and Siyalah and it possesses abundant water. In the battle of 'Badr', the Holy Prophet stayed in this place. Muajam al-Baladan 1/833.

194- 'Musnad' of Ahmad Vol 6/272 -273

195- 'Musnad' of Tablisi - tradition 638 + 'Musnad' of Ahmad 4/265 + 319 + Muslim 1/193 + Nesa'ee 1/170 + Kanz-ul-Ummal 5/142 - tradition 2926 + 'Musnad' of Abi Awanah 1/306 + Abu Dawoud 1/88.

196- Nesa'ee 1/171

197- Nesa'e 1/172 - First edition + Bukhari Vol. 1/49; Vol. 2/205 and Vol. 3/169 + Muslim 1/192 + 'Musnad' of Ahmad 6/57.

198-Nisa /43

199- At-Tabaqat-ul-Kubra 7/65-66 - Beirut print. Moreover this story has also come down in «Estee'ab», «Asad-ul-Ghaba» and «Al-Asaba» with some minor differences. Muttaqi too has narrated it in his «Kanz-ul- Ummal» 5/145 - tradition 2961.

200- Nisa /43

201- Durrul-Manthur 2/166

202- Nisa /43

203- Durrul-Manthur 2/166 - Explanation of Sura Nisa verse 43.

204- Shorter Encyclopedia of Islam Pg. 588-589 and the topic of «tyammum» in Da'erat-ul Ma'aref Islamiah - Translated in Arabic 5/158 - Egyptian print.

205- verse - 43

206- Verse: 6

207- Refer to A'lam-ul-Wura /47 - Research of Ali Akbar Ghaffari + Bihar -ul-Anwar 18/179 - Tradition 10 and 184; tradition 14 and 194; tradition 30 and 196.

208- For many years, the Muslim army was attacking the Romans during the summer season and so these soldiers came to be called as «Sayefah» [Arabic text]

209- The Cloister of Christian settlers surrounding the Islamic cities which had been the centre of the worst and ugliest kind of debauchery, libertinism and wine-drinking when most of the heads of the Caliphate during the Umayyid and Abbassid period used to take resort to these places for sport and play (which in fact had been places initially meant for worship). For this reason, Yazid too had taken shelter in the Cloister of Marran which was a luxuriant and prosperous place for indecent acts. Refer to «Dayarat- Shabashti» and «Muajam al-Baladan» - Yaqut Hamavi.

210- Mujam al-Baladan 2/534

211- M. Watt: Muhammad at Mecca, Pg. 53.

212- In writing the biography of the Holy Prophet, this same English scholar has only referred to Tarikh-e-Tabari, Seerah Ibne-Hisham, Mughazi, Aqdi, «Tabaqat» of Ibne-Sa'ad, Sahih-e-Bukhari, Musnad Ahmad, Asad-ul- Ghaba and Al-Asabah i.e. the references of the Caliphate school only and has not referred to even one single reference from the Ahl-e-bayt school.

213- For example refer to «Bayan-e-Haqayaq» - Sayyid Abbass Alawi /220-221 where he lakes support of the 'Gharaniq' traditions while accounting for the repentence - letters of Bab.

214- Sahih Muslim Vol. 7 Pg. 122-123; Print Muhammad Ali Subih and sons, Cairo + 'Sunan' of Darami 2/432 + Al-Mustadrak ala Sahihain 3/109 + Musnad Ahmad-ibn-Hanbal 4/366 and 371.

215- Sahih Tirmidhi Vol. 5 Pg. 662 - Tradition 3786.

216- 'Musnad' Ahmad-ibn-Hanbal Vol. 3 Pg. 14, 17, 26 & 59.

217- Sura Jumah, verse 2

218- Sura Tauba, verse 97

219- Usul-e-Kafi Vol. 1/32 + Muntakhab al-Kunz 4/55

220- Al Mustadrak 3/127 + Tarikh-e-Baghdad 2/377 and 11/48-50

221- Bukhari - [Arabic text] - chapter 2

222- Bukhari - [Arabic text] - chapter 17 and - [Arabic text] - chapter 48 + Musnad Ahmad 2/203, 246, 263, 340 & 355

223- Tarikh-e-Baghdad 2/106

224- Musnad Ahmad Vol. 3/449 - tradition of Sa'eb-ibn-Yazid + Muntakhab al-Kanz 4/55 & 56 + Tarikh-e-Ibne Asaker Vol. 1/480 + Al- Asabeh 1/186, No. 837 + Asad-ul-Ghabah 11256, No. 515.

225- Sahih Muslim 8/204 + Al-Asabah 1/186; No. 837 + Asad-ul-Ghaba 1/256; No. 515

226- Ibne Hajar Asqalani: Al-Asabah-Fi-Tamiiz as-Sahaba 1/186

227- Ibne-Hajar-Tahzeeb ut-Tahzeeb 1/511 - first edition - Hyderabad

228- Sahih Bukhari - [Arabic text] - 4/13 & 14 + Fath-ul-Bari 6/338-340 + Tirmidhi 5/258-259 tradition 3059 & 360 + Abu Dawoud 3/307 tradition 3606 + Tarikh-ibn-Asaker 10/470-473 + Tahzeeb Ibne-Asaker 3/357-358.

229- Tahzeeb-Tarikh-e-Ibne Asaker 3/360 + Zahbi: Sair A'adam-un-Nabala 2/448 - London print.

230- Al-Asabah 3/473 - Cairo print 1979. In the tradition of Zahbi, we find the words [Arabic text]. Refer to Sairo A'lam an-Nubala 2/446 - Beirut print.

231- Futouh al-Baladan / 556 - Egyptian print - Research by Dr. Salahuddin al-Munjid.

232- Tarikh-e-Ibne Asaker 10/479 and Tahzeeb-e-Ibne Asaker 3/360 + Ibne Haban: Kitab-us-Saqat 3/40 - Hyderabad print + Sair 2/447

233- «Jassaseh» [Arabic text] is a person who spies too much.

234- A village in Syria.

235- A small lake in Syria.

236- A place in Syria.

237- Sahih Muslim 8/203-205 - old Egyptian print, Book of Al-Fatan Chapter 24 tradition No. 119 and new edition Vol. 4 / Pg. 2261-2264 + Musnad Taylaesi / 228-229 tradition No. 1646 +

Musnad Ahmad Vol. 6/373-374, 412-413 & 416-417 + Tirmidhi - Book of Al-Fatan Chapter 66 + Ibne-Maaja - tradition 4074.

238- The famous student of Muhammad Abdoh who died in the year 1975. He found the magazine «Al-Minar» and wrote «Tafseer Al-Minar». For knowing his life-history, refer to Zarkuli: Al-A'lam 6/360-361; 3rd edition.

239- Majalat-ul-Manarej 19/99 - Egyptian print.

240- Refer to «commentary of Nuri on Sahih Muslim» with regard to the commentary of this same tradition.

241- Refer to the issue of Dajjal written by Winsang and the matter of Tamim Dari written by Lifi Dalavida in the «Encyclopaedia of Islam»; first edition and in the matter of Dajjal in the shorter Encyclopaedia of Islam pg. 67.

242- Refer to the Arabic translation of the Encyclopaedia of Islam Vol. 5 Pg. 481.

243- Musnad Ahmad 4/103.

244- Ibne-Asaker 10/469 + Muajam al-Baladan Vol. 2/212-213 + Tahzeeb Tarikh-e-Ibne Asaker 3/354-355; Beirut print + Sairo A'alam an- Nubala 2/317; Egyptian print.

245- Muntakhab Kanz-ul-Ummal 4/56 + Tahzeeb-ut-Tahzeeb 10/157-158 + Furu al-Kafi 7/263 + Wasa'el-us-Shia 3/515 + Al-Wafi 3/74 + Fajr-ul-Islam / 192.

246- Sairo-A'alam an-Nubala 2/443; Beirut print + Tehzeeb Tarikh-Ibne Asaker 3/347; Beirut print.

247- In the next chapter, we shall be examining Kab's life and his great destructive affairs.

248- Musnad Ahmad 3/14, 17, 26 and 59 + Darami - 2/432 + Al- Mustadrak 3/109 + Shar-ul-Jasma-us-Sagheer lil-manavi 3/15 + Tirmidhi 5/662 - 663, tradition 3786 & 3788.

249- Ibne-Sa'ad / Vol. 7, Pg. 156 + Tazherat-ul-Hefaz / Vol. 1, Pg. 52 Indian print.

250- Ibne-Sa'ad / Vol. 7, Pg. 156 + Tahzeeb-ut-Tahzeeb 8/438 + Al- Asabah 2/298.

251- Shazarat ax-Zahab; 1/4 - 2nd edition, Beirut.

252- Ibne-Asaker: History of the city of Damascus Vol. 1 / Pg. 110 - Damascus print.

253- Ibne-Asaker History of the city of Damascus 1/147.

254- Ibne-Asaker Vol. 1/211-212.

255- Zumar /75

256- Ibne-Asaker 2/122 + Durrul - Manthur 5/344

257- History of Ibne-Asaker 1/110

258- Ibne-Asaker 1/232

259- Tafseer Durrul-Manthur 1/136

260- Furu Kafi - Book of Haj; Chapter of virtue of Looking al Ka'aba, Tradition No. 1 Vol. 4 / Pg. 240.

261- Tafseer Durrul-Manthur 1/136-137

262- Tarikh-e-Tabari 1/402, 2nd edition - research of Muhammad Abul- Fazl Ibrahim.

263- Tarikh-e-Tabari 1/265 & 266 + Tafseer-e-Tabari 23/55.

264- For example refer to Tarikh-e-Tabari Vol. 1/115 + Al-Asabah 3/299.

265- Al-Asabah 3/298 and Tahzeeb-ut-Tahzeeb / last volume related to translation of Abu-Huraira's life - history + Al-Bedayah - wah-Niheyeh 8/103.

266- Zahbi: Tazkerat al-Hefaz 1/36 + Al-Asabah 4/206

267- At-Tabaqat-ul-Kubra 3/240; European print and Vol. 3/332 Beirut print.

268- At-Tabaqat-ul-Kubra Vol. 3/257 - European print and Vol. 3/354 - Beirut print.

269- Sura Ghafir /8 & 9.

270- Tafseer al-Qurtabi 15/295 + Tafseer-e-Durrul Manthur 5/347

271- Durrul-Manthur 1/132

272- «Al-Umdat» By Ibne-Rasheeq /25; Egyptian print.

273- An-Nujum az- Zaaherat-Fi-Muluk Mesr-wa-Qahera Vol. 1/33.

274- Tafseer Durrul-Manthur 4/248.

275- At-Tabaqat al-Kubra 2/358; Beirut print.

276- Exegesis like «Tafseer Abul-Fotouh Raazi» and «Tafseer-e-Ghazor» have brought some of those traditions of Kab al Ahbar which have not been inconsistent with thc principles of Islam.

277- By «source of wisdom», he means the Torah. This quality is from the qualities of the Holy Quran where Kab has utilized it for the distorted Torah.

278- [Arabic text].

279- [Arabic text] Famous as Majmu'a Maram 235-236

280- Sunan-e-Darami 1/115; Damascus print + Musnad-e-Ahmad 3/387 and 470.

281- Sunan Darami - two traditions Vol. 1/54 & 55 + Tafseer-e-Ibne- Kathir 4/232 + Etqan 2/4 + Tafseer-e-Qurtabi 18/29 Cairo print + Tarikh-e-Ibne Asaker Vol. 8 Pg. 117-118.

282- Fath-ul-Bari 10/221; Egyptian print + Tafseer-e-Ibn-Kathir 4/231; Egyptian print + Kanzul-Ummal 2/357; Indian print + Tafseer-e-Tabari 26/116; Egyptian print.

283- Refer to Usul-e-Kafi Vol. 1/74-76; Tauheed of Saduq Pg. 296-297; Ehtejaj of Tabarsi - Najaf print vol. 2/74-76 and Bihar-ul-Anwar 3/46.

284- Tarikh-e-Tabari; European print Vol. 3 Pg. 376; Al-Badayah wan- Nihayah Vol. 10/113; «The comprehensive Tarikh» (history) of Ibne-Athir Vol. 5/38-39.

285- Refer to the book «One hundred and fifty false companions» Vol. 1 Pg. 59 onwards for knowing his destructive activities and the destructive activities of others like him.

286- Refer to the Beirut print 1400 A.H., Vol. 2/2741 - two volumes «Khamsuna -wa-Ma'ata-Sahabi-Mukhtalaq».

287- Ali (A.S.) himself was completely unaware of this matter.

288- Printed in Tehran in the year 1401 A.H.

289- «Akhabeth» means the evils.

290- Refer to the book «Abdullah-ibn-Sabah» - section of «Victory of Alees and Amghaishiya».

291- Saaf-ibn-Saiyad has been introduced as the Dajjal in the books of hadith of the Caliphate school.

292- «Abdulla-ibn-Sabah» - Vol. 2.

293- Refer to «Abdullah-ibn-Sabah» and also their life-histories in the second volume of «Khamsuna-wa-Ma'ata-Sahabi-Mukhtalaq» - (Arabic text).

294- The author has referred to the hand-written manuscript of this book in the library of Shaikh-ul-Islam in Medina and found that this book has recently been printed.

295- Tabari has narrated most of Seef's traditions from Serri.

296- This book has not been printed to this day.

297- «Me'raj as-Sa'adah» - page 240.

298- Jaameh-ul-Sa'adat - Research by Shaikh Muzaffar; Najaf print Vol. 2/11 - chapter [Arabic text]. And Haj Muhammad Hassan Haj Muhammad M'asum was contemporary to the author of: «Jaameh-ul-Sa'adat». He has made use of this book and named his book as «Kashf-ul-Gheta-an-Wujuh- Marasem-ul-Ehtedah». Refer to «Az- Zariyyah» - Vol. 18/45.

299- «Ehya-Uloomuddin» - published by Darul-Ma'arefah; Beirut Vol. 3/101 in the book [Arabic text].

300- Ehyah-Uloomuddin - 3/125

301- Refer to «Az-Zariyyah» (Vol. 2/409-411) - in the translation of «Al- Anwar-Fi-Mu'lad an-Nabi-ul-Mukhtar» and page 440 - in the translation of «Al-Anwar-ul-Muhammadiyah» and Vol. 23/276 - in the translation of «Mu'lad-un-Nabi» and Kashfuz-Zunoon (Vol. 1/167) and the writings of Rabbani Shirazi in the footnotes of Az-Zariyyah (Vol. 15/26).

302- Refer to «Az-Zariyyah» (Vol. 15/383-385) - in the translation of the book «Uyoon al-Mu'ajezat».

303- Refer to «Az-Zarriyah» (Vol. 22/30) - in the translation of «Meqtaal Amirul-Mumineen» written by Abul-Hassan Bakari.

304- Refer to «Az-Zarriyah» (Vol. 21/10 2) - in the translation of «Mesbah al-Anwar».

305- Two books: «Meqtaal Amir-ul-Mumineen» and «Mesbah al-Anwar» eventhough its author is Abul-Hassan Bakari who is from the progeny of the first Caliph. But, since the style of these two books differ from the style of the first book, it seems that the author of all the three books are not of the same person.

306- The book «Al-Jamal» - Shaikh Mufeed, Haidaria print - Najaf 1368 A.H. (page 4748) De afore-said traditions have come down in Tarikh-e- Tabari, first edition - Egypt (5/103, 155 & 156)

307- This tradition has come down in Tarikh-e-Tabari European print 1/2954, 1/3017 and 3073

308- Muruj-az-Zahab - Mas'udi - Beirut print, 1385 A.H. (2/349) in description of the Caliphate of Amirul-Mumineen Ali-ibn-Abi Talib.

309- Baqarah /255

310- Mu'minun /91

311- Anbiya /22

312- Ahqaf /4

313- Ra'ad /16

314- Furqan /3

315- Fatehah /2

316- Kahf /14

317-Yasin /32

318- Yasin /76

319- Taha /15

320- Jaziyyah /22

321- Baqarah /213

322- Nisa /64

323- Saba /28

324- Hashr /7

325- Najm /3 & 4

326- Ahzab /36

327- A'raf /29

328- Nahl /90

329- Baqarah /178

330- Baqarah /282

331- Baqarah /43

332- Ma'eda /1

333- An'am /152

334- A'raf /33

335- Nisa /23

336- Hashr /8

337- Nahl /44

338- Bihar - Kitab-ul-Quran; Chapter of: Interpretation of Quran through personal opinion (Vol. 92/107) from Uyoon-Akhbar (1/116); the book «Tauheed-e-Saduq» - Chapter 1 Pg. 37; «Amali-e-Saduq» Pg. 5 have narrated as such: [Arabic text]

339- Sahih Tirmidhi - Book of Exegesis; Chapter: [Arabic text] (Vol. 11/67): [Arabic text]

340- Sahih Tirmidhi - Book of Exegesis;- Chapter: [Arabic text] (Vol. 11/67); Sunan Abu-Dawoud - Book of Knowledge; Chapter of: (Vol. 3/320) [Arabic text] and Bihar (Vol. 92/111) as per the narration from the Book (Munyat-ul-Mureed»: [Arabic text]

341- Bihar (Vol. 92/107) from Tauheed-e-Saduq - Chapter 36 has narrated as such:- [Arabic text]

342- [Arabic text]

343- [Arabic text] narrated from Munyatul - Mureed.

344- [Arabic text] From «Khisal» of Saduq (Vol. 1/78).

345- [Arabic text]

346- [Arabic text] Narrated from Munyatul - Mureed.

347- Bani-Israel /17 - this was uttered by him in his speech which was broadcasted on Theran radio.

348- Nisa /4 - I heard this saying from a cassette where the lessons of his interpretation of Quran had been recorded.

349- He uttered this in the lesson of «tafseer» (exegesis) and radio Iran broadcasted to the world.

350- The role of the Prophet in the civilization of the world - second edition Refer to its preface from page 26 to 31.

351- Same source; page 26

352- Same source; page 29 and he has wished to utilize this matter from verse 159 of Sura An'am and verses 31 & 32 of Sura Rum which have been revealed in connection with the polytheists.

353- Same source; page 29. Here, he is referring to Sura 'Al-Imran', verse 64 as an evidence.

354- Same source; page 30 - He has called to witness Sura 'Ma'eda' verse 72.

355- Same source; page 31

356- Same source; page 31 and has set the last point to be the translation of verse 122 of Sura 'Nisa'.

357- Same source; page 38

358- Same source; page 31 & 3 2. He has taken this to be the translation of verse 123 of Sura 'Nisa. and verse 53 of Sura 'Ma'eda'.

359- Sura 'Al-Imran' /61

360- Sura 'Ma'eda' /17.

361- Sura 'Tauba' /31.

362- Sura 'Ma'eda' /73.

363- Sura 'Nisa', verse 47.

364- Sura 'Nisa': Verses 150-153, 155, 156, 157,162-171, 173-175.

365- Sura 'Baqarah'; verse 89 - 91.

366- Sura 'Baqarah', verses 159-161 and 174-175

367- Sura 'Maeda'; verse 69.

368- Sura 'Baqarah', verse 62

369- The reference of the two traditions has come down in the Article «Heresy» in «Safinatul-Bihar».

370- Az-Zar'iah (vol. 21/34)

371- Az-Zar'iah (vol. 21/34)

372- Previously, we had spoken about the prevarication of these traditions and here we add the tradition of Ibn-Ishaaq in refutation of this tradition. He says: «Before his appointment to the position of Prophethood, the Holy Prophet used to go far away from the houses and take refuge in the mountain-valleys for the purpose of easing nature.» Refer to «Seerah»-e- Ibn-Hisham (253/2).

373- Taubah - 89

374- Ahzab - 59

375- Baqarah - 125

376- Tahrim - 5

377- Mu'minun - 12

378- Mu'minun - 14

379- A person like me will never give allegiance to a person like him.

380- Ibne Abid-Hadeed: Commentary of Nahjul-Balagha (Vol. 3/15 onwards) old edition; Cairo edition - edited by Muhammad Abul-Fazl Ibrahim (Vol. 11/46)

381- «Musnad» of Ahmad 5/275; «Sunan» of Baihaqi 1/26 and «Mustadrak» of Sahihain 1/489.

382- «Mustadrak» of Sahihian 3/156.

383- «Mustadrak» of Sahihain 3/155

384- Sahih-Bukhari - chapter: [Arabic text] from the book of [Arabic text] - 2/205 and the book of [Arabic text] - chapter: [Arabic text] 3/177 and «Musnad» of Ahmad 4/326 and Sahih-e-Muslim book of: [Arabic text] chapter: [Arabic text]

385- «Mustadrak» of Sahihain (3/153); «Osd-ul-Ghaba» and «Asabah» (4/159)

386- Zubair-ibn-Bukar was from the progeny of Abdullah-ibn-Zubair and died in the year 256 A. H. He has written this book in the name of Al- Muwaffaq Billah, son of Muttawakkil. This book has recently been printed in Baghdad in the printing-house of «Al-Aani» in 1392 A.H. and this narration has appeared on page No 576. Mas'oudi has narrated from him in Muruj az-Zaheb. De same has also appeared in the margin of Tarikh-e-Ibn Athir (9/49) and in the Commentary of Ibne-Abil Hadeed on Nahjul- Balagha - first edition (1/463)

387- [Arabic text] It has come dawn in the traditions that Muawiya uttered this sentence: [Arabic text]

388- The Hashamites (the Holy Prophet and the tribe of Bani-Hashim) played with the wealth and kingdom. Neither there had come any news nor there was any revelation.

389- (Tauba - 101) «And from among the people of Medina, they are stubborn in hypocrisy; you do not know then; We know them.

390- Sahih Tirmidhi (13/201) Osd-ul-Ghaba - In the Biography of Imam Hassan (A.S.), Durrul-Manthur of Suyuti in interpretation of the verse [Arabic text] in sura Shura. Similarly, in another tradition with the same contents in Mustadrak as-Sahihain (3/109), Khasa'es-Nesa'ee (Pg. 30), Musnad-Ahmad (3/17), Tabaqaat-Ibne Sa'ad (2/2), Majmah az-Zawa'ed (9/163) and Kanz-ul-Ummal (1/47, 48 & 49).